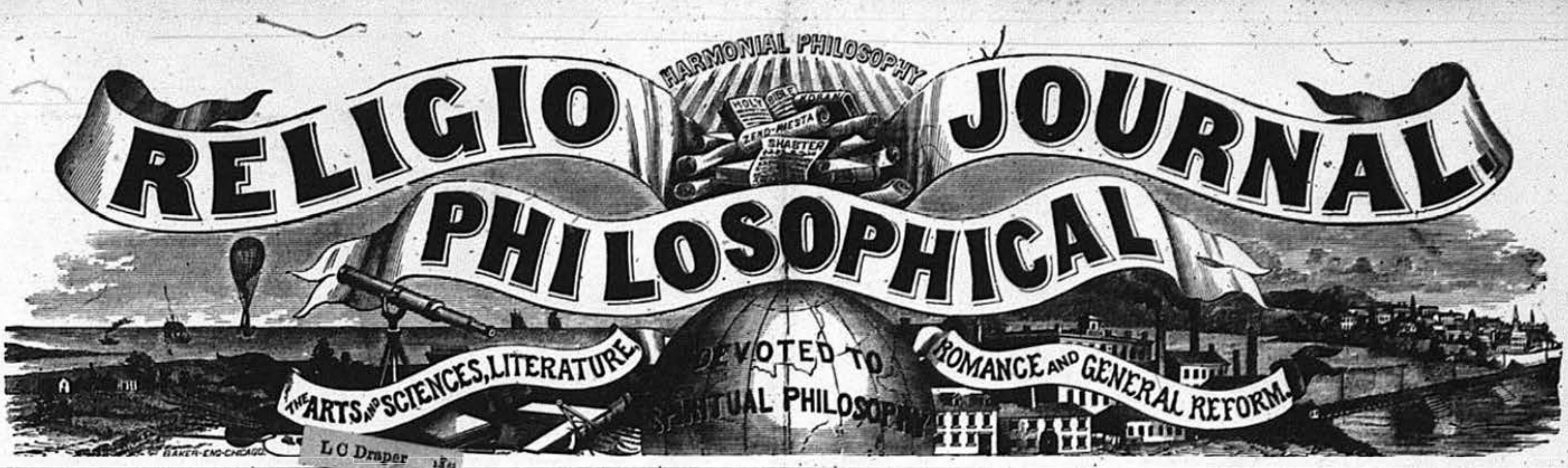

RELIGIO PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Boyhood of Human Nature.

A Lecture Delivered in Frobisher Hall, New York, by Charles Dawbarn.

[Reported for the Religio-Philosophical Journal.]

Some of you have, perhaps, wandered by the Anatomical Museum on Sixth avenue, and for a moment stopped to look at the skeleton of the gorilla placed in a glass case as an attraction to passers by. If your curiosity was of the prying, personal kind peculiar to scientists and village gossips, you may have seen that he had a tail some two inches long. If you have ever examined a stuffed gorilla you may have noticed that no tail is visible; in fact, that a civilized gorilla could wear trowsers of precisely the same cut as are worn to-day by a city exquisite promenading Broadway.

Though I do not for one moment consider man as a glorified gorilla, I may as well acknowledge right here that you and I have a spinal appendage of exactly the same kind. It is a very sore point with those who, having nothing else to boast of, would have us believe that their ancestors were altogether superior to common mortals of to-day. But still an unpleasant fact may be smothered under a Latin name, so whilst you and I indignantly deny that we have a tail, we are quite willing to acknowledge that we have a small and useless bone attached to our "*sacrum*," provided we are allowed to speak of it as the "*coccyx*." During much of life it has a loose attachment which is painfully suggestive of the prehistoric era when it was much longer, and probably kept off the teasing fly; or by taking a half-hitch round a friendly limb enabled our swinging ancestor to enjoy a sensation utterly unknown to the sedate millionaire of to-day.

This one little two-inch fact is, however, of tremendous importance. Theologians don't take kindly to it, for it points away back of the garden of Eden to a period when our ancestors were of different form to ours; and it conflicts with the biblical teaching that some 6000 years ago man suddenly appeared, full grown, but without clothes, yet so highly educated that he could give names to every living thing. Scientists now know that man was carried in the womb of nature for untold ages, and then had an infancy of a million years ere he was capable of boyhood.

In order to realize man's position, we must remember the changes that time has outwrought on the surface and in the atmosphere of this planet. Man had foes in the water, on the land, and in the air, such perhaps as that monstrous bat with wings sixty feet across, and with a crocodile's head, now I believe in the British Museum. I think climatic changes must have shorn some of these mighty reptiles of their greatest size and strength before man ventured to come down from the leafy coverts of the forest and learn to walk upright upon the earth. But the human nature of which I wish to deal at this time, is that which, founded upon these earlier experiences, had now developed sufficiently to admit of social intercourse.

Naturally it was in warm climates that man would increase in numbers most rapidly; yet life must have been one constant battle for existence. Still this period is very different from the utterly savage eras that had preceded it. Man had discovered that by the aid of companions he could far better protect himself against his dangerous foes; so selfishness had led him to consider the security of family and tribe as second only to his own personal safety. Man obeyed certain social laws long ages before he could conceive it possible that there was any other law than that administered with a club by the biggest and strongest person in the tribe.

We hear a great deal about instinct, and when its wondrous results are shown us in the actions of insects and animals, we are taught to regard it as specially provided by a divine Creator for the benefit of its possessors; but much of it is in reality the result of necessity and heredity. If a man, desiring to live alone, has built him a hut in a wilderness many miles from his fellows, he need have no rule save the necessities of his own existence; but when at last through danger or loneliness he invites others to settle around him, he must give up a portion of his former independence or the little society will again scatter. For instance, the little stream that ripples by his door, which has sufficed for the hunter, his dog, and his pony, must now be kept untainted for those a little lower down its course, or they will quarrel and depart. In other words, a respect for the rights of others is the foundation of social life. It cannot exist without it. It is not instinct; it is necessity; and soon by hereditary influence becomes a part of human nature, till in the most advanced civilization of to-day our title of honor to him who is first in courtesy and respect for the rights of others, is that he is a "perfect gentleman."

My first point is that any respect for the rights of others that renders society possible, instead of being divinely ordained, is born of the selfish necessity which renders society desirable; and man, after all these ages, has so little outgrown his original savage selfishness that, put him into a crowd in a vast building, which proves his ability to originate and construct, and if the cry of "fire" be raised, he becomes in one moment the old, wild fearful savage with but the one idea of saving himself from the danger, whether it be real or imaginary.

Human nature in its boyhood takes short steps. Only a few can live together, for food is scarce, enemies many, and they quarrel almost to the point of separation. The strongest may protect the weak against their common enemy, for it is his interest to do so; but he will tyrannize over the feeble so far as he dare. This makes property common after a fashion that the nineteenth century has not much improved upon, for the weak are obliged to share with the strong, whilst the capitalist of that early period got all he could and kept all he got. In the days of that "long ago" might made right, just as it does to-day. If a man were strong enough, he took what he wanted.

Not so very long ago it was deemed honorable here to buy land from the Indians with a few beads and a drink of whiskey; and to-day we give the redskins notice that they must leave their reservations and accept what we choose to give. If they try self-defense and kill the thief, we call that murder, and when we shoot them down—men, women and children—we call that "a glorious victory." It seems to me that the man of to-day is after all but the savage of yesterday. He gets rid of most of the hair by wearing cotton, wool and fur, but his change is principally in appearance. Our philosophers say: "The boy is father of the man." Don't you think those old boys who lived in nature's wilds ought to be proud of their children?

But in that stage of innocence and progress of which we are speaking, there were two kinds of strength, one of the muscle, the other of the brain. It was the man of artfulness and cunning who captured the most game, and planned how to surprise another tribe and bring home spoils of war. The mere fact that he was successful, made the others glad to follow and obey, for they shared the gains; but it was his wigwam that was decked with the choicest furs, and his the largest share of the tribal wealth. I don't think manhood has made any advance on this system of our dear ancestors. Do you? Nay, is it possible while man is man and earth is earth, for us to do other than admire success?

The man who can direct and wield one hundred hands is more important to the tribe of to-day than the man who can only use two; and we must pay him more because he is worth more, and we cannot do without him. No socialistic rhetoric can alter this. Here are one hundred men seeking to bridge a stream. It is a necessity, it should be done at once. They lay their plans, and see that it will take them a month of steady work. One of their number, a born inventor and leader, offers to show them how to build it in two weeks. He tells them that if they value their labor at $1.00 a day, they will each save twelve dollars by his plan, and he demands, if successful, one half of this net gain. Since every man will save six dollars under this arrangement, all will be benefited; but they have made a capitalist of a man, who a fortnight before was their social equal.

This was just the same rule of action in those ancient days, with exactly the same result when the man of brains received a larger share for leading others to success. I don't see that the nineteenth century shows an altered human nature. Do you? Brains went to the front then, and brains go to the front now; and the man who thinks he can devise any plan to prevent it, shows his own incapacity to become a leader amongst men.

Still those dear old forefathers of ours didn't encourage family pride, for if the leader of the day by accident or age lost his supremacy the royal property of skins, weapons and fat wives was very soon appropriated by his successor. This is imitated without much improvement in our boasted age, for not only the power but very much of the property of crowned heads and presidents passes on to the successor. Though apparently in private use, it is really held as national property.

These old savages would not have much to do with choosing a chief. It was always a time of war and danger with them; and the best man chose himself for the position, and held it just so long as he was the best and no longer. Remember I am talking about a period in human history long before the growth of the affections that rendered patriarchal rule possible. In this old era the child had protection till it could by strength and cunning preserve its own life, but no longer. All animals must do as much for their offspring as this, for otherwise their race would die out. And here we see another law of nature. The tribe that cared best for its children would have healthier and stronger young warriors, and would, therefore, overcome and destroy a tribe that had developed less strength.

It may seem rather offensive to our theological brethren who from ten thousand pulpits are proclaiming the divine origin of parental affection; but you see it is simply a result of nature's law now tersely expressed as "the survival of the fittest." Let us specially notice how this much praised nature used no soft, sweet, cooing motherly love to these half-developed children of hers; not one word of pity for their ignorance; no help for their guidance; not even a light for their darkest hour; but, on the contrary, she furnished foes everywhere—foes, formed by this same nature, lurked in every thicket, floated in the air, dashed through the waters armed with weapons not merely to kill, but to inflict horrible torture. Tempting berries hung invitingly in clusters that meant to the hungry, cramps, writhings and a death of agony. Nature never labelled her poisons, therefore by our showing of to-day she was guilty of manslaughter. She set death-traps everywhere; we call that "murder."

Remember, nature never changes, but man does. Man has within himself the powers of a God, but the manhood of a God counts not by years but by generations. Man has gone to work and put a mark upon those poisons; his cruel foes have been bravely met with ever increasing success. He has stormed nature's recesses, sacked her hoarded forces and brought beauty and order on to the face of the ragged earth. Men have long sought to placate the God of Nature. They have told him he was very kind, and asked him for food, with the result that they have always had to starve or find it themselves. A whole nation has prayed to him for the life of a wounded president, only to see their assassinated loved one die an inch at a time in the utmost agony. He has never provided even an anæsthetic to soothe the pain that is making the sweet young mother writhe, shriek and moan when manhood is born; nothing from this unnatural ecclesiastical parent to help his child, but only a kick out into the wide world with a curse upon his ignorance and a practical injunction that he must work out his own salvation.

Man has worked and developed his own powers, till the earth is even half subdued to-day; and though he may still be harassed by floods and hurricanes, murdered in thousands by earthquakes, cyclones and volcanoes, or, perhaps, only be killed two or three at a time by the lightning bolt, the hour is coming when the earth's forces will become weaker and man's mental powers crown him lord of all he surveys.

Of course these men of the remote yesterday fought over their women at first; just as the sea lions do to-day. The males reach the shore first, and have a tooth-and-nail-slugging match. The victors monopolize the best places all along the shore, whilst the vanquished must go further back. Then the females begin to visit the beach, and the strong male carries a dozen or more to his harem; but whilst he is passing to and fro, the males who have been driven further back, attack his harem and carry off some of its inmates, and so the fight goes on till no more females arrive, when each male remains at home on guard for the remainder of the season. This, however, would represent a somewhat earlier period of man's history than the boyhood of human-nature, for any tribal gathering would be impossible, if fights over the women occurred.

Don't imagine these hairy savage ancestors of ours, as thinking out any remedies for their ills. They would come in this way. The tribe which did the most fighting among its own members would have the most wounded and cripples, and grow weak in numbers. If a neighboring tribe were a little more harmonious at home, it would soon be too strong for the quarrelsome tribe, which would consequently be wiped out. That is nature's way of teaching man the evils of civil war. But these tribes would cease quarreling so much about women, solely because, like the very lowest savages of to-day, they held woman as common property in the tribe.

The knowledge of these laws of nature most wondrously lifts the curtain, and exhibits what must have been the past. Now, I think we can prove that out of this condition of affairs has grown all our modern conception of virtue. In the very lowest forms of life there is a sort of breaking away from the parent. Just a small piece of him starts off and goes to housekeeping on its own account; a sort of "chip of the old block" who soon grows as large as his ancestors. To show us how gradually development goes on, there presently comes an animal who can either propagate by the chipping off process or by a union of sexes, which individual distinction makes its first appearance at that era. But there is an absolute rule of nature that children of two parents are superior to children of one; so the inferior gradually die out, or are crowded out in nature's genial fashion. This sexual distinction is the most tremendous fact in creation, for on it is entirely founded human nature. Every advance is a step up another round of nature's ladder, and every step is a law of which you are totally ignorant until you discover it through experience.

This savage application of communism to women, would result as every physiologist will tell you, in a lowering of the tone and vigor of manhood. In any case the hardships of uncivilized life kill off the weakly child, so where there were most puny infants there would be fewest men. Of course these tribes would all be on nearly the same social or unsocial level. Their normal condition was war. A sixty acre farm would not be much use to a savage who trusts to berries, roots and game for a living, and does not dream there is any other way for man to exist. But he must follow his prey for long distances. The smallest tribe must go over a great deal of ground, and, of course, even in those early days there was an understood notice that "trespassers will be prosecuted," which led to bloodshed and war.

One of the earliest features of human nature is vengeance. Blood for blood, eye for eye, tooth for tooth. It seems to me there is very little change. It is true that a man may now soothe his wounded feelings, his injured honor, with so much money, cash down, which he divides in unequal proportions between his lawyer and himself. But blood, in this boasted age, is supposed only to be wiped out by more blood.

Of course these ancestral savages were thus constantly at war on questions of "real estate"; but the result would be the establishment of the rights of personal property. The warrior, who tracked the enemy to his lair, and slew him from deadly ambush, would bring back the woman who struck his fancy. She may have staggered under the weight of the spoils he compelled her to carry. He probably drove her along with cruel blows and kicks, but he had won her at the risk of his life and without aid from his fellows. So she was his property, and dwelling in his miserable hut of boughs and grass, she bore him children unmolested by other members of the tribe, all unthinking and unheeding that he had got his foot on one more round of nature's ladder.

Nature has decreed that the children of miscellaneous intercourse shall be less manly than those born of a father and a mother true to each other. It is not likely that our dear old ancestors with cheeks that were conspicuous, and no foreheads worth speaking about, noticed much difference in their children. The children of New York savages get more kicks than pennies, and it was about the same in those early days. Still the best mother would save her child when others died, and thus the best would survive when the worst died out. But there would soon be a very marked result on the welfare of the tribe; for, if the young warriors who were better born, were stronger and fiercer in battle, then the tribe whose warriors brought home most female captives would surely grow more powerful than others.

Do you catch the thought? The children of captives were more powerful than children of women of the tribe, not merely because there was new blood introduced, but because one woman was the property of one man. This would have a very marked effect on the prosperity of the tribe as compared with its neighbors. As it grew more powerful, its home security would be greater; and when the women, children and old folks could live without fear of a sudden attack when the warriors were away, then there would be a real advance toward what we call society.

Children are great educators. Give them a full stomach and warm sunshine, like every other animal they will begin to play. It is an easy picture for us to draw. They wrestle, tumble and climb trees; they throw small stones at birds and large ones at a mark; they swim and dive and sometimes catch a fish. Then they play "warrior," and daubed with colors and uttering shrill cries, they try their strength and skill in mimic war. Their elders watch, ever ready to approve the victor. If you notice closely you will see that the boldest, the strongest, the most skillful, the one who out[illegible] outclimbs and outswims, he who is [illegible] attack and last in retreat, is the [illegible] the woman who has an owner. He becomes his father's pet. For his playmates he chooses from among the boys who, like himself, have a father, and are not the common children of the tribe. He is superior and he knows it, and presently, with a sneer wonderfully like that of the nineteenth century in this most Christian city, he points the finger of scorn at another boy, and as he turns upon his heel, demands to know, "Who is your father?" The father, too, learns to love the mother of his favorite son, and then she also puts on airs and sneers at the woman who has not got a warrior all to herself as she has. So the women with one man apiece hold themselves superior to the poor tribe women, and at last the whole tribe begins to recognize that somehow—it does not quite know how—there is an advantage in a woman being the property of one man and not of the tribe.

Here is a marvel. Savages who are but a remove or two from the brute, with little language and few ideas, have actually somehow begun to think that the welfare of society demands that a woman shall be true to one man, and so that conception of female conduct that we call VIRTUE, is adopted because it is found to be an advantage to the tribe. Born of selfishness and into a very imperfect life, it yet was a truth and it had come to stay.

Public opinion is founded upon popular conception of public welfare. As soon as the woman with only one lord and master, began to realize her superiority to the woman who had no one to take her part, care for her, and specially provide for her, this enormous change in public sentiment had begun. As the tribe grew in strength, founded upon this practice these women who were real wives—at least so long as they pleased their husbands—would draw the line of social distinction more closely and clearly, till every woman whose life was such as to endanger the future prosperity of the tribe, lost what we call her "character."

We see woman to day more bitter against her fallen sister than is man, and it is pointed to as evidence that woman is not so gentle and forgiving as she is painted by the poets; but we find it simply growing out of this development, for human nature of to day is, as you have seen, very like the human nature of yesterday, and will bear a strong resemblance to the human nature of to-morrow. But man was not developing on the same line as woman. Why, in those old days, should he concern himself with the woman question? He captured women when he wanted them, held them to himself just as long as they worked for him, and raised him sons to be proud of, and did not make him so angry that he killed them or kicked them out. As for the tribe women, he shared in their possession any how. He probably set down the whole commotion to the quarrelsome disposition of the women; and when he was at home he stopped all this "female nonsense" because it disturbed his peace. So that we now see woman would naturally take one view of this question and man another.

But we have not yet discovered how it is that society to-day holds man to one standard of virtue, and woman to another. What the world calls "ruin" to woman, it gently speaks of as "wild oats" in the man. This, too, is founded upon the facts of the bygone, that were true as far as they went, and which the majority of men have not outgrown to-day. We have already seen that nature's law for women has ever been that what we call "virtue" produces the best child, and therefore the best citizen. But why does it do this? That is the question we now propose to answer. It is because it calls out the high faculties in woman's nature. It means to her development, self-respect, love and unselfish devotion to the father of her children, all of which is impossible so long as she is the prey of every brute. She thus grows womanly faster than the man grows manly, for he will be living in his animal passions, while she is living in her spiritual affections; and let us notice that so long as society demands for its safety male children who can learn to kill and torture a foe—in a word, to live the life of an animal—then the law that demands "virtue" in the woman does not demand "virtue" in the man.

The animal law is this: The strongest sire begets the strongest sons; and the more sons he begets the better for the tribe. The strong bull buffalo drives off every weakling, and sends his greater strength coursing along the veins of his numerous offspring. Buffaloes would perish under any other law, and so would savages. If animal men are wanted, then obey the animal law; but we now see, that in those old old days what was virtue in woman, would have been ruin to the tribe, if practiced by the men. Hence men had one standard of conduct and woman another. A woman could only stamp her individuality on the children of her body, but the strong man could write "brave to death" on the brow of the male children of one hundred women. I tell you right here, that if it had not been for woman as wife and mother, giving something of her higher nature to her sons, men to-day would have been nothing but brutes, for the strife of life ever forces them to a lower level.

We have seen a higher and a lower law for woman. It is equally true there is a higher and a lower law for man. Human nature is first animal; then animal and spiritual; and some day in the distant future the spiritual may be uppermost; but always in every age, the van of progress will be led by woman. Man clings to the past and says to the woman: "Be pure." He applies nature's text to his neighbor just as the pious and good do at church. Man's spiritual growth of to-day demands that the animal should be kept down. It demands that man shall now take a higher step and come under the law of spirit, which is already uplifted that all may read. It demands that one man shall cling to one woman in the glow of mutual love. It accords to woman the throne in man's heart, the seat of honor in his home, the right to her own body and her own property, with the full independence that is born of equal partnership in love. It demands of man one love, one family, and one hearthstone, and rewards him with peace and joy. In life it entwines laurel around his brow, and to his memory it writes: "Here lies one who was a fond husband, a good father and a worthy citizen."

In Madagascar no one could read sixty years ago, but now there are nearly 300,000 on the island who have some part of the Bible and read it.

For the Religio-Philosophical Journal.

From Puritanism to Spiritualism.

1817—1884.

BY GILES B. STEBBINS.

CHAPTER IX.

SPIRITUAL PHILOSOPHY — PSYCHOLOGY—NATURAL RELIGION.

"Beyond the dim and distant line,
Which bounds the vision of to-day,
Great stars of truth shall rise and shine,
With steady and unclouded ray."

In his conflict of science and religion Draper says:

"That the spirits of the dead revisit the living, has been, in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead do return."

How pitiful and shallow the learned ignorance of grave books treating all such facts and ideas as "survivals of savage thought!" No dim and distant region, where flitting ghosts are like shadows in a shadowy land, but near and warm and full of abiding and abounding human life, is the future to the Spiritualist; and the more enlightened and rational he is the more real is all this. Savage thought only caught glimpses of what is far more clear to-day.

In their higher forms spirit manifestation and communion come to man in his finest and most harmonious development, and in this last and ripest of the centuries they come as never before.

All superstitious dread of ghosts is banished, all supernatural miracles are ended, and all facts and events come under the reign of law. No being in heaven or earth can so bear the burden of our sins as to atone for us and lessen our responsibility, but we must work out our own salvation, helped to help ourselves by good men and angels. The horizon broadens, and is filled with golden light and warmth. We get new inspiration, helping to a wiser, practical daily life, and a nobler moral heroism. We need not prepare to die, for there is no death, but can prepare to live. The largest and highest ideal of human existence gives the most strength; spiritual ideas help to the best ethics and morals; "the truth shall make you free." Many important changes will result from the spiritual movement. For instance, the wise physician will recognize the potency and supremacy of spiritual agencies, and make magnetic healing an important part of medical science and practice.

The heart hungers for the real presence of the dear departed. The tenderest sympathies and affections, the deepest demands of the soul, and the loftiest range of the intellect, all reach toward the life beyond, and would make it interblend naturally and beautifully with our own daily life. Only Spiritualism can meet these desires and call into action all these faculties in a harmonious search for truth;—such search is "The Harmonial Philosophy" of A. J. Davis.

We stand at the parting of the ways, at the end of the blind path of old theology. It is either Spiritualism or Materialism—the one path or the other, opening before us. The facts of Spiritualism are the proof positive of immortality—outward experience verifying the voice within which says: "Thou shalt not die!" They come in an hour when they are needed—to confound materialism; to save all that is worth saving in dogmatic theology; to give us a new Bible exegesis, giving significance to the spiritual truths, the visions and experiences of the book, yet not loading us down with its errors; and to open the way for a more perfect psychology, a natural religion full of inspiration, and a more perfect Spiritual Philosophy.

This psychological research gives us also proofs of man's interior powers and infinite relations—magnetism, clairvoyance, psychometry; the subtle and penetrative influence of mind; the wonders of that inner life of which the world has known so little, but which is now being studied and revealed as never before. No doubt these faculties in us can solve some facts supposed to be the work of supernal powers.

It is not wise to belittle ourselves in emphasizing the presence of people from the other world. The rational study of Spiritualism includes a study of the inner life of man, and leads to higher self-knowledge and self-reverence. No scientist or religious truth-seeker can be well fitted for his work without this research and thought. Neglecting or slighting them the ablest and best wander in a blinding haze, and "having eyes see not." To know the inner life of man is to know his immortality and the inner life of nature—the being of God. The coming thought and religion demand this study and are to rest on this spiritual basis, which alone endures. Those who neglect it will drift out of sight like floodwood. All agnotic, or purely inductive and materialistic science, which ignores the immanent and positive sway of mind over matter, leaves out a central and guiding factor in its process and method, and is therefore shallow and fragmentary. The spiritual rules the material; the invisible and internal moulds and fashions the visible and external; evolution is a plan and design, and mind is supreme, in man and mote, in star and sun.

Spiritual science and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, wide relations and future continuity. They show us that the life and thought of man inhere in an interior and lasting organization, a fine body of a substance invisible and supraphysical, not in any gland or tissue or structure that death can dissolve.

The spiritual body of Paul, the apostle, is the fact of modern research. With it our personality is not lost by death. We cannot be anything but ourselves after that event any more than now. We cannot die.

On this matter a single testimony must suffice. Miss Myra Carpenter, a woman of capacity and character, writes of her mother's transition, as she saw it clairvoyantly. The mother had no fear of her coming change and wished the daughter to witness it as she did: Miss Carpenter writes:

"Her last words were to me. Sitting in her room I soon became clairvoyant, when the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were watching over her. I could feel them as material, and yet they conveyed a sensation which I can only describe by saying it was like compressed air. They stood at her head and feet and hovered over her. They did not appear with the wings of fowls, as angels are commonly painted, but in the perfected human form, so pure and full of love it was sweet to look at them.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled every fibre of each part drew up toward the chest. As fast as this occurred a veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just over her head; and this increased so long as the spirit was connected with the body. The light left the brain last, and then the silver cord was loosed. The luminous appearance soon began to assume the human form; and I could see my mother again! But how changed! She was light and glorious, free from disease and pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to any earthly object, but joined her companions and they seemed to go through the air. I tried to follow them, in the spirit, for I longed to go with my mother. I saw them ascend until they seemed to pass through an open space, when a mist passed over my eyes and I saw them no more. I soon awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort."

Immanuel Kant (1724–1804) foresaw intuitively the facts of spirit-intercourse. The great prophet can hardly be slighted, even by those who doubt the fulfillment of his prophecy. He said:

"There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through influences and impressions, of which man has no consciousness to-day, but which he will recognize at some future time."

In his own land, Zöllner and Fichte held that his words were fulfilled.

In 1873 Agassiz gave eight lectures in New York on the "Methods of Creation," and spoke of some valuable experiments of Dr. Brown-Sequard, who "has satisfied himself that the subtile mechanism of the human frame—of which we know so little in its connection with vital processes—is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it."

This is coming to the very verge of Spiritualism, and then falling back to old habits and methods. But we can work and wait, for many gifted men and women come and stay, and truth is mighty and must prevail.

Dr. Kerner of Germany, told of a Frenchman in Paris, who dreamed he saw his son who reached out his arms and said: "Father, I die!" The son was in New Orleans, and the father could not rest but crossed the ocean (before the day of telegrams or steamers) found the son's boarding place in that distant city, and learned that he passed away the day and hour of that vivid dream, his last words with outstretched arms, "Father, I die!" Could the son's intense outreaching toward that far-off parent impress all this on his inner sense? Was it the son's spirit going to the father? What answer to such facts has materialism? What say our blind scientists? How does the bigot, fettered by his dogmas, meet them? "Impossible; hallucination; unconscious cerebration; mental prepossession; only experts can judge, and we are the experts; it is the devil." These are their poor answers.

The spiritual movement, with its human imperfections, its facts awakening thought and quickening intuition, its science and philosophy, its religious element sweeter and nobler than the dogmatism of the sects, is a proof and result of the progressive development of man. Its full power and meaning we fail to see. Under its sway what breadth to the thought of man's being and destiny! Far back, when the first life stirred on this planet, its seers and teachers find that the forces of nature, worked in one direction, toward the evolution of man—not merely as a physical being but as an heir of immortality. This carries us to an illimitable future, not of dread despair or the idle and useless monotony of eternal and changeless adoration, but of celestial usefulness and growth in wisdom and harmony. Of that future we get such glimpses that we know our friends still live, and know us and love us, and can sometimes even come to us.

The splendid researches of Darwin and others give us evolution as the working of force and law in the transfiguration of matter. In spiritual science evolution is the divine method, the positive power of mind using and guiding force and law, not merely to lift rock and clod to finer forms and higher uses, but also to guide man up the spiral pathway in an unending progressive development. By so much as immortal man is greater than the clod he treads on, spiritual science is greater and more complete than all merely inductive methods which only touch matter and ignore the soul in man, and the soul of things. These inductions have done, and are doing great service. They are not to be underrated, but it is high time we looked beyond them for larger and more perfect methods, of which they would be only a part.

The facts of Spiritualism may be either matter for curious wonder-seekers, or they may suggest and inspire greatly needed research and daily deeds of useful excellence. The value of a fact depends on what it means to us, and on the use we make of it. The Spiritual Philosophy, which those facts help to verify, is the richest and most perfect the world has attained to. It may not be so considered by some called great and wise, but it is no new thing in this world for the stone which the builders rejected to become the chief corner stone of a structure grander than their poor skill could plan or build.

CONCLUSION.

These chapters must close. Of many others whom I have known, more could be said. My friend William Denton—gifted true and eloquent. Who shall tell the story of his toils and struggles and triumphs? What a glow of enthusiasm he gave to the scientific details of geology! Of the transcendent eloquence and philosophical genius of Selden J. Finney no words can give adequate conception. But these and others, must be passed by. The evolution of reforms in practical life, the increase of moral heroism, called out by one good work and ready to engage in another, and so gain in its new and needed task, is illustrated in the leading events of the half century of which I have made brief record. How

"The thoughts of men are widened,
With the process of the suns;"

how a constant evolution has gone on, from Puritanism to Spiritualism, I have sought to show by personal reminiscence and otherwise. The lesson is full of cheer and inspiration. To realize the sure gain of truth, the dawn and growth of spiritual light, is a great need in this day of transition, helping to make daily life wiser, and so opening to the life beyond naturally and serenely. If my readers shall share the enjoyment and benefit I have gained from writing these pages, it will be ample compensation for my pleasant task.

Husbands gamble away their wives in Siam.

With Spirit Eyes.

Remarkable Case of Psychological Development—Describing Thieves Who Pass.

To the Editor of the Religio-Philosophical Journal:

I am greatly interested with your effort to create a commission of scientific men, to explore the unexplored fields of psychology. The silent and obscure operations of psychological law, have been observed in all ages of the world, but they have been seen through the light of superstition and false theology. Unexplained, and yet unexplainable by physical laws, materialists have reached a point where they must ascend into the ethers and spirit forces, to find their explanation. I do not intend to write a thesis, but I will send you a slip cut out of the New York Sunday *Mercury* of Jan. 18th, 1885, sent to me—marked—by a friend living in New York City. If you consider it worthy of notice you can publish it. It is a knot for scientific men to untie. I recollect reading a similar case in a young woman in the Philadelphia Saturday *Evening Post*, more than fifty years ago. The case was minutely detailed by the physician in charge, and so strong was my mind impressed with the incident, that I yet retain a clear recollection of it, except names and place where it occurred. I remain very respectfully your sincere friend. A. NEWTON, M. D.

Honey Creek, Ogle County, Ill.

MONSON, Mass., Jan. 15.—"Take a ride with me and I will show you a curious phenomenon, a psychological puzzle and prodigy," quoth Dr. Newton, as he picked up the reins and prepared to vault into his carriage. "I've got a wonderful boy patient living over yonder in the gorge between the mountains"—pointing with his gloved forefinger to a little white cottage that lay basking in the sun a couple of miles away. The place passed some ten years ago or more into the hands of John Collins, whose son James, a lad of fifteen, was the

PSYCHOLOGICAL PUZZLE

and prodigy cited by the doctor.

"Five years ago," said the doctor in substance as we drove along, "the boy, until then of exceedingly vigorous and robust constitution, was suddenly stricken down with typhoid fever and lay for twenty-one days totally unconscious—too sick for the delirium that often attends such cases. The little fellow survived, but came out of his insensibility with an abnormal and apparently settled hyperæsthesia (or exaltation of the function) of the

NERVES OF SENSATION.

I give my word, strange as the phenomenon may seem, that I have known Jimmy Collins to discover the presence of a person at a distance of more than five hundred yards from the house when he was sitting quietly in the corner. And not only that, but I have known him to tell who the party was at that distance, and have tested this strange faculty of his so thoroughly and under such a variety of conditions and circumstances that deception is not possible. If he is at home at this moment he knows that I am on my way thither to see him with a stranger for my companion, and the probability is that he has already notified his mother of the fact. Let me give you

AN EXAMPLE OF HIS ACUMEN.

Some four weeks ago, a few minutes before the clock struck one, he was awakened by a dream that two thieves were going past the house with stolen goods done up in bundles. He described the two men accurately as to their personnel, repeated the whispered conversation between them as they went by, indicated the direction from which they came, and was altogether as minute and exact in his narrative as though he had been wide awake and had seen them with open eyes by daylight. At the breakfast table the boy mentioned the dream to Mr. and Mrs. Collins. But they paid no attention to the story until about noon, when a squad of men from the village (Monson) passed the house on the track of a couple of burglars who had broken into a dry goods store and carried off silks, velvets and cashmeres of considerable value, besides robbing the till of a few dollars in bills and silver. The boy was absent on an errand for the moment, but when Mr. Collins mentioned his dream as a curious coincidence the officers and posse decided to remain till he returned and question him. They did so, and he furnished such an accurate delineation of the appearance, dress, etc., of the two thieves he had seen to pass the house in his dream that members of the party identified them as persons they had noticed prowling about the village late on the preceding afternoon. With the information thus obtained the pursuers followed fast upon the trail of the fugitives and overhauled them at a little cabin in the woods some two miles from the road.

"Now, the strange feature of the affair is that the clue to the retreat which the thieves had established was furnished by Jimmy Collins. In describing his dream and its incidents he declared that he heard the man with the light hair and beard whisper to the other something about a

CABIN UP UNDER THE MOUNTAIN,

and say that the devil himself couldn't find them there. He then related how he had seen them walk down the road a few rods and turn into a cart-path at the left which led to a sheltered coal-pit bottom and an abandoned cabin at the foot of Peaked Mountain—a precipitous crag whose summit overlooks this section of the country for leagues about, and here they were captured with their booty."

"ALL THAT I CAN TELL YOU,"

said the boy, "is that ever since I was sick I have felt as if there was a kind of atmosphere about me, extending to a very great distance. I can't tell you how far. It seems to grow thinner and thinner near the edges. Beyond it I can't see anything any more than any one else can; but the moment anybody else comes into my circle, as I call it, I see him as clearly as though I had my very eyes on him and can describe his dress and what he is doing just as well as though I were standing right by him." With the consent of Mr. and Mrs. Collins and the concurrence of the boy himself, Dr. Newton instituted some

SIMPLE EXPERIMENTS.

While the boy was sitting in the corner by me, in such position and attitude that a glance from the window was impossible, the doctor went out to his buggy, got in, drove down to the brook, a distance of about three hundred yards from the house, gave the horse a bucket of water, took his surgical case from his pocket and put it under the cushion of the seat, then got in and drove back to the house again, the patient describing each movement in detail at the instant of its occurrence, even to the deposit of the surgical case beneath the cushion. Dr. Newton then went into an adjoining room, looked at the clock, compared the hour and minute with the time indicated by his "hunting case," took a statuary group of Cupid and Psyche on the mantel in the midst of other ornamental pieces, examined and replaced it—the boy recounting each movement as it occurred without the least hesitancy or appearance of listening.

AS A CRUCIAL EXPERIMENT,

the boy being a good writer, the doctor placed him at the table in the middle of the room, with pencil and paper before him and the old-fashioned clock in full view. My part of the experiment consisted in taking the horse and buggy, driving off in any direction I listed, turning about, backing, going forward, performing any eccentric evolution that occurred to me, and so on. I was to note the hour and minute of any movement that I should make, while the boy was to describe the same, the point at which it occurred, and the hour and minute of the occurrence by the clock before him—the two narratives to be compared with each other on my return. I was absent seventeen minutes, and

PURPOSELY OMITTED TO RECORD

various little details by way of puzzling my strange raconteur, but in every such instance the boy corrected my notes by reference to his own, insisting that I was either mistaken or had forgotten to make a memorandum.

"I saw you, sir," said the lad, decisively, "get out of the wagon where the old cart-path enters the wood, tie the halter strap round an oak sprout that stands by the road, and then walk up the path as far as a big rock, and turn around and come back again." He had described the action with absolute accuracy.

Satisfied with my test, I signified to the doctor that it was needless to detain him any longer, and we took our departure.

IN DREAMLAND.

A Remarkable Revelation from the Spirit-world Truthfully Told—A Supernatural Experience which Cold Reasoning Fails to Reconcile with the Recognized Laws of Nature.

[Bloomington (Ill.) Leader.]

A small select dinner party was assembled in Bloomington in honor of a distinguished guest, and the conversation drifted from general topics to the unknowable. The guest in question is a lady of national reputation, and lectured at Durley Theatre within the past year.

Much doubt and unbelief was expressed by some of the party on the present phase of Spiritualism. "There are some unaccountable things about it which the cry of 'humbug' does not explain," said the honored guest. "Now, I am not credulous," she continued, "and have led too busy a life to investigate the claims of Spiritualism, but I have had some strange experiences, which incline me to be lenient towards its tenets;" and at our urgent request she related the following remarkable occurrence:

"I had nearly finished my engagements last year, and was about to begin my lecture one evening, when a telegram was handed me announcing the death of my dear young friend, Anna M—. The shock of this announcement overwhelmed me for a moment, for I keenly realized the sorrow and desolation in that home, and only a strong effort of will enabled me to proceed with my lecture. The young girl, whose early summons was so unceremoniously announced was beautiful in appearance, and lovely in character. Her musical attainments were the delight of a large circle of friends, and joy and gladness seemed to follow her every footstep.

"For several days my mind dwelt on this unexpected bereavement, and I felt troubled and anxious about the poor mother who had laid away all her loved ones except a son, who was married.

"In this dismal frame of mind, I took the sleeper for a distant western town, where I had frequently lectured before, and made many pleasant acquaintances.

"Notwithstanding my disturbed mental condition I fell asleep, and with my husband seemed to be making the tour of Europe. We were entering one of those famous grand cathedrals, and had scarcely taken a few steps down the aisle, when a most entrancing strain of organ music fell upon my ears, followed by a heavenly chorus of voices. I looked in every direction for the origin of this wondrous harmony of sweet sounds, which came with such balm and healing on its wings that the feeling of inspiring awe and wonder grew with every strain.

"I turned to my companion for an explanation. 'Why,' said he, 'don't you see the choir in the organ loft above?'

"I turned my eyes in the direction indicated, and saw a row of lovely young girls dressed in flowing white robes. On closer scrutiny I recognized the familiar faces of girl friends who had departed this life, and prominent among them, leading the chorus of voices, stood Anna M——, so life-like and buoyant with musical enthusiasm, that I said to myself, 'She is not dead, but alive and still here to comfort and console her mother.'

"I raised my eyes in joyful recognition, and observed on the right of the choir a young man, baton in hand, and face so illumined that at first glance it seemed the face of a stranger, but soon his face grew familiar, and I recognized a brother of Anna's who had succumbed to disease a few years previous in the mountains of Colorado.

"'Let us draw nearer and speak to these friends, and tell them of our mistake concerning them, for we thought them dead, and lo! they are beautiful with life and strength.' But as we approached, music, singers and cathedral grew fainter and fainter, and with the weird heavenly melody still sounding in my ears, a dull consciousness of still riding in the cars gradually dawned on my drowsy senses, and compelled the thought, 'After all, Anna is dead, and this was only a dream.' So strong, however, were my impressions, and so soothing and invigorating the music, that the heaviness was lifted from my heart, and I seemed full of a wonderful life-given strength.

It was near the hour of noon when I arrived at my destination. An old friend met me at the depot, with an urgent invitation to stop during my stay with some people who he assured me were among the most influential and wealthy in the town of D—, and to settle any misgivings I might have added, 'besides, he's a deacon in the Presbyterian church.'

"But I need rest and quiet, and do not accept invitations so late in the season," replied I decisively, and with visible disappointment he ordered the hackman to drive to the hotel.

As we were about to step out of the carriage, my friend returned once more to the charge. "Can't you change your mind for this once," said he, "I don't like to report to these friends that you have declined their request, and, an inducement which I had well nigh forgotten—their only child, a beautiful girl, is peculiarly endowed with second sight or mediumistic qualities, and expressed great interest that you should come."

"Drive on, then," said I, somewhat ungraciously, and in due time we arrived at a stately mansion, and were presented to the hostess and host, who were about to dine.

On my introduction to the daughter, a curious feeling came over me of the nature of an electric shock. There she stood! hair like spun gold; eyes with the brightness of magnetic stars, and a bearing and presence so stately, that I faltered and hesitated for words to say to this wondrous maiden.

The gentlemen excused themselves after dinner, and mother and daughter led the way to the drawing room. When alone, Mrs. Brown, for such I shall call her, seized both of my hands, and with tears in her eyes, thanked me for accepting their invitation, adding that Grace, the daughter, had been strangely affected for several nights, being unable to sleep because of some unseen influence which disturbed her rest and impressed her that she must see you, and give you an important message. With visible emotion she gave me to understand that her darling daughter was, in common parlance, a medium, and in spite of medical treatment, predisposed to peculiar sensations and impressions.

In the meantime Miss Brown provided herself with pen and paper and began writing, oblivious of surroundings, and after a short interval, gave me the following note:

DEAR FRIEND:—Your supposed dream was a sweet reality, and words cannot express the gratitude we feel to you and these friends. We are greatly troubled about mamma, who is so greatly absorbed in grief at my loss that her reason will give way if something is not done soon to rouse and comfort her. When you return home take her at once to some reliable medium that I may convince her of my happiness, which nothing but her grief mars.

Yours, etc., ANNA M.

On returning home, a few weeks later, I found my bereaved friend in a stupor of grief from which nothing seemed able to rouse her.

Knowing the aversion her immediate friends and my husband had for whatever pertained to mediumship, I was at a loss how to bring about a meeting between Mrs. M—— and a noted medium whose address I had secured.

One sunny afternoon I invited Mrs. M—— for a ride, and frankly related my dream and subsequent experience with Miss Brown. For the first time since the loss of her daughter she seemed interested, and gladly accompanied me to the medium's rooms.

Now, as I have already said, I am not credulous, and have led too busy a life to investigate the so-called spiritual phenomena of today, had I been so inclined, but on seating myself in the room with the medium, the same curious, magnetic shocks went all over me. The furniture, too, seemed affected by some subtle influence, moving about uneasily, as if desirous of leaving.

Seated at a small table, the medium, in a few moments, began to speak as one having authority, communicating her message to the sorrow stricken mother.

"Do not," said the unseen influence, "grieve so hopelessly for me. I am full of life and happiness, while you are constantly grieving and tormenting yourself—wishing you had called in this doctor, or tried that remedy, when no earthly power could have saved my diseased body from death. We are all here, and love and care for you as in life. Only a few years and you will come to us. Wait the time with patience and resignation," etc., etc.

The change in Mrs. M. was marvelous. She went home comforted and satisfied, feeling confident she had heard from her daughter. She has never expressed a desire to return to the medium, for she says she "can wait the end now with patience," and who would be heartless enough to take away from her this assurance though science and reason should demonstrate it a delusion and a snare?

The distinguished lady seemed deeply affected while giving this remarkable experience, the tears slowly coursing down her cheeks at times: and such was the intense interest of the listeners, that the elegant dinner was left cold and untouched on the plates. Unconsciously Shakespeare's familiar lines suggested themselves:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

B. M. P.

The Rev. John P. Newman on Spiritualism.

The Rev. John P. Newman has lately been to California, and while there he was interviewed by a *Call* reporter, who asked him—are you a Spiritualist? He responded as follows:

"Your question, my young friend, might be embarrassing to some people in my position, but I am perfectly willing to answer it. I am not a believer in the practices of those who are commonly known as Spiritualists, but I will not surrender a great Bible truth because it has been perverted for mercenary purposes. I do not believe that all the good a saint possesses is at his death withdrawn from the world. I do not believe that heaven is a place where only the twanging of harps is heard, but I do believe that it is neither a selfish place nor a lazy place. I most sincerely believe that Christ and his apostles, and the saints are at the present moment intensely active in rescuing men from evil, and that the disembodied are in a condition to do more good than the embodied; which good they accomplish through the subtle influences they may exert on the mind of man—by suggesting trains of thought, and by mental communications of the reality of which each man must be his own judge. I could not believe the Bible, if I did not believe this, for no other truth is shown so conspicuously, from Genesis to Revelations. My views on this subject are based on broad biblical and philosophical grounds.

"As to the so-called materializations, I have not investigated the subject with sufficient thoroughness to give a decided answer on the general proposition, but I quite believe in the possibility of materialization and levitation. Of the latter we have good evidence in the removal of Philip from the Valley of Roses to Azotus, on the coast of Philistia. The miracles performed by Christ were expressions of the power given him by knowledge. He subdued nature because he thoroughly understood the constituent qualities of nature. Science is gradually developing some of the mysteries that were known to the Son of Mary in the centuries gone by, and as science advances we draw nearer to Christ, not further from him. All of his allusions to nature were scientifically accurate, and I am filled with the belief that the day is approaching when Christ will be universally acknowledged as the true source of light, as the Prince of Scientists."

A condemned murderer at Marshall, Texas, passed his hat around the court-room for the benefit of his wife and six children.

Horsford's Acid Phosphate.

IN DEBILITY.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

Woman and the Household.

BY HESTER M. POOLE.

[28 Greenwich Avenue, New York City.]

THE RAINBOW BRIDGE.

'Twas a faith that was held by the Northmen bold,
In the ages long, long ago,
That the river of death, so dark and cold,
Was spanned by a radiant bow;
A rainbow bridge to the best abode
Of the strong Gods,—free from ill,
Where the beautiful Ueda fountain flowed,
Near the ash tree, Igdrasil.

They held that when, in life's weary march,
They should come to that river wide,
They would set their feet on the shining arch
And would pass to the other side.
And they said that the Gods and the Heroes, crossed
That bridge from the world of light,
To strengthen the soul when its hope seemed lost
In the conflict for the right.

O beautiful faith of the grand, old past!
So simple yet so sublime,
A light from that rainbow bridge is cast
Far down o'er the tide of time.
We raise our eyes and we see above
The souls in their homeward march;
They wave their hands and they smile above
From the height of the rainbow arch.

The swelling tide of our grief we stay,
While our warm hearts fondly yearn,
And we ask if over that shining way
They shall never more return.
O we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers,
From that rainbow arch above.

We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.
We hear them call and the soul replies,
From the depths of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow.

O fair and bright does that archway stand,
Through the silent lapse of years,
Fashioned and reared by no human hand,
From the sunshine of love and tears.
Sweet spirits! our footsteps are nearing fast
The light of the shining shore;
We shall cross the rainbow bridge at last,
And greet you in joy once more.
—*Lizzie Doten.*

ABOUT WOMEN.

Miss Lida Duis, late of the Ohio Wesleyan University, has charge of the Art Department at De Pauw University, Indiana. She teaches painting, drawing, wood-carving, and china decoration.

A young woman of Illinois, for some time a teacher in the public schools of that State, decided to go West. She took up a farm in Dakota, and now owns three hundred and twenty acres of land and two thousand dollars in money.

Miss Emma Larson of Wisconsin, and a younger sister, have returned home after riding on horseback alone to San Francisco and back. They were unmolested during the entire journey, and met with no accident. They rode in all over five thousand miles.

Mrs. Mary A. Leonard, formerly of Portland, has been admitted to the bar in Washington Territory. She is a native of France, but was educated in Switzerland, where her parents now live. Mrs. Leonard is the first woman to study law in the Pacific Northwest, and, as may be supposed, is possessed of energy and industry.

A letter to the New York *Graphic* from Washington Territory, says: "I have been serving on a jury, three ladies serving at the same time, and I do not hesitate to say that they were more than competent, exceedingly bright, and gave their decisions and reasons with a force that would have done great credit to any of the lords of creation."

Mr. Andrew Carnegie, the Scotch-Pennsylvania millionaire, now abroad, has somewhat amused the Londoners by gravely giving the Queen a certificate of character, in his "Round the World," in these words: "Victoria, probably the most respectable woman who ever occupied a throne; such a character as one would not hesitate to introduce to one's family circle."

A resident in Germany writes that; "The girls in Germany outnumber the boys by several millions. This, and the fact that many men are too poor to marry, leaves about five million women who have to remain single. The rich girls get married, but the poor ones stay single and are forced to shame or hard labor. In Munich no young man is permitted to marry until he has proved to the authorities that he is able to support a wife. If children are born and the parents can not support them, the State holds the city authorities responsible for their maintenance. When an unmarried German woman becomes old and poor, she is miserable indeed. She can not starve, so she carries burdens in the street. Often she is hitched like a horse to a wagon, and does a beast's work.

Jennie Lind has purchased a delightful home at Wind's Point, England, overlooking the river Avon. She has a daughter who inherits a good deal of musical genius, but who will never go on the stage. Mme. Goldsmicht was for many years a faithful teacher in the London conservatory of music, and has helped to fit many a young girl for a musical career. She is always gentle, retiring and benevolent.

A young daughter of Mrs. Clara Neymann, the eloquent German lecturer upon woman, is now studying at the Philadelphia College of Dentistry. A graduate of Cornell University and an accomplished stenographer, Miss Neymann gives this reason for entering a new profession: "It seemed to me an unplowed field for women—a vocation which does not demand the absorption of thought and strength for a long number of years, like the medical profession. It is a well paying profession, and may enable a woman to place herself in an independent position."

Mrs. Abby Sage Richardson is now giving a course of lectures in New York upon The Poets, beginning with the Lake poets, Wordsworth, Southey and Coleridge. They are very admirable in every respect, and are listened to by a refined audience of appreciative people. Mrs. Richardson is a delightful reader, and discriminating and profound in intellectual discipline. No better example of a large, sweet, dignified type of womanhood is before the public.

An exchange says: "The Empress Augusta of Germany a number of years ago publicly signified her intention to bestow a golden cross upon every female domestic servant in Prussia and Alsace-Lorraine who should be found to have served in one family for forty consecutive years. Of these crosses, accompanied by a diploma with the Empress's signature, 1,027 were distributed during the seven years ending with last December."

Mrs. L. J. Knowles of Worcester, Mass., leaves her estate at Worcester, valued at $25,000 or $30,000, to be used in the promotion of art education at Worcester (her object being a cultivation of a love and taste for art in the community), and $25,000 to the City of Worcester for a ward in the City Hospital for poor women and children afflicted with incurable diseases, or a lying-in ward. The will of Valeria Stone of Massachusetts, which disposes of $300,000 of property to charitable institutions, is contested by her relatives on the ground of undue influence. She gave none to women specially.

In a newspaper published at Cooperstown, Ia., appears the following interesting account of women settlers in the far West. It is in the line of what we have already published about the energy and bravery of some of our American girls:

"In the settlement and cultivation of the prairies of Dakota, man is not entitled to a monopoly of praise. Woman has been conspicuous among the pioneers, and, were all the female claimholders in the territory summoned together on dress parade, they would make a creditable, if not a fascinating show.

In travelling over the prairies one now and then comes across a lonely shack, which, with its surroundings, wears an aspect of neatness that distinguishes it from the average carelessly thrown together shanty that suffices to prove the claimant's right to the title of proprietor of the one hundred and sixty acres surrounding. If of boards, the cracks are carefully battened with lath; if of logs, the crevices are closely plastered with mud; hardy morning glories cling around the doorway and creep along the humble eaves, while small plats, smiling with violets, larkspur, lovebell and honeysuckle, transplanted from the prairie, hover around the modest domicile, true indices to the female spirit that rules within. Among the women who are suffering the vicissitudes and braving the dangers of prairie life, there are many who possess accomplishments and a stock of common sense that would raise an eastern belle to the eminence of queen among her social associates did she possess them.

"The novelty of their situation seems to charm them; their face and form are the embodiments of happiness and health; they as heartily enjoy a tramp over the prairie, in search of the boundary lines of their claim, as the society girl enjoys a trip in a dog cart or sail on the lake; they become adepts in the use of rifle and shotgun; they learn to handle the harvester as deftly as their masculine neighbors, and ride the sulky plow with as much grace as their refined sister would ornament a tricycle. The majority of the pioneers are schoolmistresses, who pursue their Greek, Latin, astronomy, botany or chemistry, during their leisure moments in their prairie home during the summer, and pursue their vocation in village or city school-room during the winter months. Thus they preserve their health, keep up their studies, and slowly but surely build up for themselves a home that they can point to with just pride as the fruit of their own labor.

"The hardships and trials which these brave little pioneers undergo, are enough to shake the courage of the sterner sex. Mrs. Ball, a young widow, came to the territory two years ago, built her claim shack, which was twice blown away by the wind and once burned to the ground, but through her indomitable will she is still here, and she is bound to stay. Miss Nellie Uline, daughter of Colonel Uline, of Chicago, has her homestead near Devil's Lake, is a tireless pedestrienne, a crack rifle shot, and possesses accomplishments that fit her for the leadership of any refined society in which she may move. Miss Hoover, the Misses Pringle, Miss Flynn, Miss Bruce, Miss Marks, Miss Olson, Miss Shotwell, and the Misses Phelps, who, through their pluck and perseverance, have gained a fine homestead, and built up a little fortune of $10,000, are but a few of the great army of women who deserve the highest praise for heir fortitude and determination."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or canbe ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE GENIUS AND CHARACTER OF EMERSON. Lectures at the Concord School of Philosophy. Edited by F. B. Sanborn. Boston: James R. Osgood & Co. Price, $2.

The Concord School of Philosophy was founded by Bronson Alcott, who had dreamed for years of such a project; but the "accepted time" did not open till in 1879 when Dr. Jones of Illinois, Prof. Harris and others united with him and invited such as chose to come to attend the first session, in his study at Old Orchard House, now the home of Prof. Harris. The attendance was much larger than anticipated and the session continued six weeks; considerable interest was manifested. Mrs. Elizabeth Thompson gave a sum of money and Hillside Chapel was built the second year. Many of the deepest thinkers were invited to deliver lectures, but as the years rolled on, interest slackened as in the nature of things it must; as the lectures were not of a popular character—they were of too abstract a nature for the average mind; and so the active members hit upon the plan of last summer, limited the course of lectures to two weeks, devoting fourteen lectures to the Genius and Character of Emerson, and five lectures to Immortality. These subjects proved most interesting to the public and the little chapel was filled to its utmost capacity.

This volume, embellished by a portrait of Emerson, heliotyped from a painting by David Scott of Edinburgh in 1848, is handsomely gotten out by the well known publishing house of James R. Osgood & Co. There is also a fine picture of the Chapel and its surroundings.

This is the first time the School of Philosophy has had its lectures printed, but this course proved such an immense success, they made the venture: and as the book is meeting such a hearty reception, they will feel amply repaid for putting it into the hands of so many who could not be present.

The first lecture was "Emerson and Boston," by Mrs. Ednah D. Cheney. The lecturer followed Emerson from his birth up through his early manhood, giving many interesting incidents in his life.

The second lecture was "Emerson and Alcott, Passages from the Diary and Correspondence of Mr. Alcott." Mr. Alcott, now having reached more years than is generally allotted to man, and being very feeble, unable to attend the lectures, these passages from the Diary were read by Mr. Sanborn. Mr. Alcott first met Mr. Emerson in 1829, but the Diary does not commence till 1835. The friendship of these men extended through the entire life of Mr. Emerson. Mr. Alcott has here given his ideas of Mr. Emerson and his sermons and lectures, and from the first seems to have had a great admiration for and appreciation of him. Feb. 5, 1835, Mr. Emerson spoke on the character of Michael Angelo. In writing of the lecture in his diary, Mr. Alcott says:... "Few men among us take a nobler view of the mission, powers, and destinies of man than Mr. Emerson. I hope the people of this city will go and learn of him the conditions of virtue and wisdom,—by what self-denial, what exertions, these are to be won." Oct. 17, 1835, Mr. Alcott paid his first visit to Mr. Emerson and Oct. 20 he writes in his diary:

"The evening was passed in very interesting conversation. On Sunday, various topics of an intellectual and spiritual character were resumed. On most subjects there was striking conformity of taste and opinion. We had much talk on the character and life of Christ. On this there was some disparity of idea, more the effect, I deem, of difference of association than of thought. Mr. Emerson's fine literary taste is sometimes in the way of a clear and hearty acceptance of the *spiritual*. Carlyle is his ideal; his portrait I saw for the first time. I have not found a man in whose whole mind I felt more sympathy than in his. These two persons [Mr. and Mrs. Emerson] have and represent a *new idea of life*. I have found a man who, with all his taste for Grecian literature and philosophy, can apprehend something spiritual in Christianity. To him it is not 'altogether foolishness;' for he has the sense of the Human, and the love and faith of the Pure and the Perfect in Universal Man."

When Mr. Alcott wrote his "Conversations on the Gospels," which were so brutally attacked by the Boston papers, Mr. Emerson generously defended them and wrote to Mr. Alcott thus:

"I hate to have all the little dogs barking at you, for you have something better to do than to attend to them; but every beast must do after its kind, and why not these? And you will hold by yourself, and presently forget them. Whatever you do at school, pray let not the pen halt, for that must be your last and longest lever to lift the world withal. But you will bide your time, and, with views so large and secular, can better afford to wait than other men. I never regretted more than in this case my own helplessness in all practical contingencies. For a knowing and efficient friend can do a man with a mob a better service than he himself. But I was created a seeing eye, and not a useful hand."

In copying this letter into his Diary, Mr. Alcott, in April, 1837, makes this comment:

"It is much to have the vision of the seeing eye. Did most men possess this, the useful hand would be empowered with new dexterity also. Emerson sees me, knows me, and, more than all others, helps me,—not by noisy praise, not by low appeals to interest and passion, but by turning the eye of others to my stand in reason and the nature of things. Only men of like vision can apprehend and counsel each other. A man whose purpose and act demand but a day or an hour for their completion can do little by way of advising him whose purposes require years for their fulfillment. Only Emerson, of this age, knows me, of all that I have found. Well, every one does not find *one* man, one *very man, through and through*. Many are they who live and die alone, known only to their survivors of an after century."

Many extracts are given up to 1846, showing the great friendship these men had for each other and appreciation of each other's advanced ideas—at that time so little appreciated by the majority of the people.

"Emerson as an American," by Julian Hawthorne, is an interesting paper, followed by "A French View of Emerson," by M. René De Poyen Belleisle; "Emerson's Religion," by Dr. Bartol; "Emerson as a Preacher," by Miss Peabody, is an historical sketch of Emerson's preaching and her ideas upon many of his early discourses.

Mr. F. B. Sanborn's paper, "Emerson Among the Poets," is very fine. He quotes some of the most beautiful of Emerson's poems, among them "Friendship:"

"A ruddy drop of manly blood
The surging sea outweighs;
The world, uncertain, comes and goes,
The lover rooted stays.
I fancied he was fled,—
And, after many a year,
Glowed unexpected kindliness,
Like daily sunrise there.
My careful heart was free again,
'O friend,' my bosom said,
'Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form,
And look beyond the earth;
The mill-round of our fate appears
A sun-path in thy worth.
Me too thy nobleness hath taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.'"

Then follow several poems in honor of Emerson by Emma Lazarus, Ellery Channing, F. B. Sanborn and Mrs. E. C Kinney, all worthy of the subject and occasion. Mr. Edwin D. Mead follows with a paper upon "Emerson's Ethics," in which he quotes largely from Emerson.

Mrs. Julia Ward Howe, "Emerson's Relation to Society," George W. Cooke, "Emerson's View of Nationality;" "Emerson as Seen from India," by Protap Chunder Mozoomdar, "Emerson's Philosophy of Nature," "Emerson's Orientalism," "Emerson's Goethe and Carlyle," by Prof. Harris, all very fine papers of which space forbids mention in detail.

This volume of over 400 pages closes with "Ion: a Monody," by Bronson Alcott. While some persons might argue that these papers were too eulogistic of Emerson, we would differ with them and rather say all seem to take a broad and appreciative view of the Sage of Concord.

New Books Received.

THE BOOK-LOVER'S ROSARY. New York: John B. Alden. Cloth, gilt edges. Price, 30 cents.

STORIES FOR HOME-FOLKS, YOUNG AND OLD. By Grace Greenwood. New York: John B. Alden. Cloth. Price 50 cents.

Magazines for February not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece.—"Beggar Boys at Play;" Driven Back to Eden; No Longer a Baby; Davy and the Goblin; My Valentine; A Garden of Girls; English Kings in a Nutshell; Little Red-Riding-Hood and the February Wolf; His one Fault; The Little Knight; A Queer Partnership; Personally conducted; Ralph's Winter Carnival; Frowns or Smiles? Among the Lawmakers; Winter Days; The Brownies' Return; Stories of Art and Artists; "Making Up;" Circe's Auction; For Very Little Folk; Jack-in-the-Pulpit; Editorial Notes; The Letter-box; The Agassiz Association; The Riddle-box; Cartoons for Children. This number is up to the standard of previous issues, if not a little ahead. The stories and illustrations are not to be excelled.

THE ECLECTIC. (E. R. Pelton, New York.) This number commends itself to the reader as as a special effort is made to suit varied tastes. Among the strong articles are the following: A Faithless World; The Democratic Victory in America; John Wycliffe—His Life and Work; Wurzburg and Vienna; Samuel Johnson; Bygone Celebrities; Food and Feeding; Englishmen and Foreigners; The Rye House Plot; Authors as suppressors of their own books; Etc.

NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Answers to Questions in all departments of literature will be found in this monthly.

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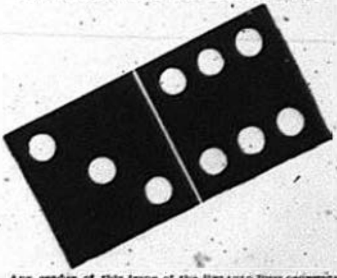

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 7, 1885.

Henry Ward Beecher on Witchcraft and Spiritualism.

Perhaps no preacher of the 80,000 in these United States is more proficient in the acrobatic art of standing on both sides of the fence at the same time, than Henry Ward Beecher. In fact, such is his dexterity, he hoodwinks the spectators so that they are equally divided in opinion in regard to which side he is on. Whenever he has come out squarely and made a distinct declaration, usually in the next sermon he has taken pains to deny it, thus reminding one of the excellent cow that gave the pail of milk and then kicked it over. He now evidently has reached the sad years of dotage, and is returning to the dogmatism of his early education. He went out of his way in a recent sermon, to deny his belief in Spiritualism, by preaching against witchcraft. Of course the Witch of Endor was his text, and he came to these conclusions:

> Now, as to this matter of witchcraft—women witches, men wizards—I know just as much as you do and you know just as much as I do, and we both know nothing. Certainly, at the time the narrative of Saul's visit was written, it was believed to be merely a historical fact. This belief in witchcraft has permeated men's minds in all ages. Even as late as two hundred years ago it was believed in by everybody—doctors, lawyers, ministers, philosophers—and during the two hundred years which preceded that time over half a million of men had been burned to death in Europe after judicial trial and conviction of participation in the black art. What has become of that belief? Science struck it no sledge hammer blows which drove it away; no arguments which ever were framed against it had the least effect. It was never disproved, and yet where has it gone? No one knows, and no one knows why it has gone; but it has cleared up and floated away and become no more, even as a fog rises and disappears before the rays of the morning sun. Still we have the old belief in witchcraft among a few of our people lingering yet, while in place of it we have a new kind of communication with the Spirit-world. I mean by Spiritualists. Now in regard to this question: Do spirits ever revisit this earth? I want to say that I would be happy to believe they did, but I have failed to discover it. The communications I have received purporting to be from my parents were of such a weak, milk and watery nature that they ought to have been put in an infirmary. I have been at séances perhaps a dozen times in the course of my life and have seen many things I could not understand, but nothing to convince me that communication with a Spirit-world is open to us."

If Mr. Beecher knows "nothing about witchcraft," why does he essay to talk about it, as though he was thoroughly versed, and well prepared to come to such sweeping conclusions? For that hour's talk he received as salary, something like $400, and ought to have been able to give some equivalent therefor. He confesses he knows "nothing," except that the belief has gone, how or why he does not know!

There is one thing Mr. Beecher knows and every Bible student knows, namely, that the existence of witchcraft and witches is most clearly affirmed by that book. It makes no statement more absolutely; and on its command not to suffer a witch to live, rests the most damning atrocities of the past ages, finally ending in this country in the terrors of the Salem persecution. Mr. Beecher says: "Science" had no blows for it! Science is certain knowledge, and just this and this alone has awakened mankind from the nightmare of dogmatism which made such wholesale torture possible.

Granting his version of witchcraft, going "to the Witch of Endor to traffic with the Devil,"—"to the powers of darkness for help," there could be nothing more unjust than referring Spiritualism to the same source. As for spirits revisiting this earth, he would be "happy to believe they did," but he has "failed to discover it!" What does Mr. Beecher think of his Bible! He denies the truth of its doctrine of witchcraft, and says that it is all blown to limbo, and now he discards all its teachings in regard to immortal life! Yet the Book is replete from beginning to end with the ministrations of spirits. Its value depends thereon, as a fundamental evidence of life after death. An angel appears to Hagar and to Jacob; an angel spoke to all the peoples of Bochim; Gideon saw an angel on an oak, and received therefrom the announcement of his mission to save Israel; the Witch of Endor saw "gods" or spirits ascending from the earth; Elijah was fed by an angel; an angel appeared to David with a drawn sword; an angel appeared to Daniel amid the flames in company with the three holy children, and again appeared clothed in linen, etc.; an angel came to Joseph in a dream; Moses and Elias appeared to Jesus and then others; an angel appeared to the two Marys at the sepulchre; and a spirit removed the stone from the door; an angel appeared to Zacharias in the temple; an angel appeared to Mary and announced the birth of Jesus; angels appeared to the shepherds; Mary Magdalen saw two spirits dressed in white who addressed her; angels opened the prison doors and liberated the apostles; an angel came and spoke to Cornelius; Paul saw a "man," or spirit, praying him to "come over to Macedonia and help us;" and Revelations is a series of angelic visions.

From the time of the apostles to the present there is an unbroken chain of evidence of the appearance of angels or spirits.

What does Mr. Beecher propose to do with this mass of Biblical evidence, or rather what has he done with it, that he would be so "happy" to be "convinced" that "spirits ever revisit the earth"?

His brothers have been convinced of the truth of spirit-intercourse. Charles Beecher has written a book on the subject, in which on biblical grounds he supports his belief in the same. His sisters have arrived at the same conclusion. Mrs. Stowe gladly accepts it, and Mrs. Hooker is an ardent advocate. The Beecher family are a family of Spiritualists, and it is passing strange that while other members receive satisfactory communications from their spirit friends, to Henry Ward alone they give instructions "of such a weak, milk and watery nature that they ought to be put in an infirmary."

We presume that Spiritualists will readily understand why he receives such "milk and water" communications. At one time Mr. Beecher inclined to Spiritualism, and his sermons were for a time replete with its philosophy. He will find, as others have done, that it were better to consult even a "Witch of Endor," than curry popular favor by denouncing what he knows to be true.

Popular Science Monthly—Unscientific Spirit.

Professor Elliott Coues, whose treatise on Biogen—or a spiritual basis of life—we have commended, falls under the displeasure and contempt of the *Popular Science Monthly*, whose materialistic methods are transcended by this large-souled and able scientist. A physical basis of life, a protoplasmic start from slime and mud, suits the proud *Monthly*, but a spiritual basis of life it despises. Last August it mentioned Prof. Coues's Biogen as "a lively little treatise on biological mysticisms,... a spree in speculation, ...a rally for the defence of the old, but declining doctrine of 'vital force,' which was 'made the most of in times of ignorance,'" and contemptuously closes by saying that "the publishers doubtless aware of the fitness of things, have printed it in medieval type, such as was used in the dark ages to which Biogen belongs!"

In the same number some comments of the *Saturday Review* on mesmerism are approvingly quoted, in which it is thought that a small margin of hypnotic facts may be real, but "the common element of mesmerism and Spiritualism, indeed a very large one, is really delusion and fraud alone." We are also told that investigation "by those alone qualified to report," has "over and over negatived all shadow of evidence" that mesmeric subjects can do anything, or see anything, or "be influenced to perform specific actions" without previous hints or impressions. The wise writer, and the equally wise *Science Monthly*, have never heard of Dr. Gregory's experiment in Scotland, where a "learned professor went into another room and soon the mesmerized subject of Dr. Gregory began to laugh and told what odd capers the man who just went out was cutting in another room, describing perfectly an odd dance he was performing, and of which none knew but himself. Many like facts could be given, but the *Science Monthly* sneers at them. "None so blind as those that won't see" is a good old proverb.

Is it the true scientific spirit to fling contempt on honest and skilled students who may differ from us? Do true scientists ignore facts and flout at conclusions from premises of which they are ignorant? That is the spirit of this unscientific magazine. But it may be said that it gives us much valuable matter, which we have no wish to deny and would not underrate.

Some of the old Romish Popes were valuable and liberal patrons of art, *but they were Popes*. The blind and bigoted contempt of this *Monthly* for any spiritual science or philosophy is as bitter and dogmatic as the papal horror of heretics. A bigot is a bigot, be he professor or priest, devotee of Rome or of inductive science.

Professor Coues may well count the contempt of the *Popular Science Monthly* as high honor. Let him possess his soul in patience and work and wait, and the honor at last will be his, the shame and confusion theirs.

S. B. Nichols writes: "In my report of Dr. V. P. Slocum's lecture on Psychometry, referring to the earlier discoveries and application by Prof. J. R. Buchanan and Wm. Denton, I unintentionally did injustice to Prof. Buchanan, whose discovery dates back to 1842, and antedates, I believe, that of any other person."

Spiritualists and Materialists.

On another page will be found a letter from E. P. Powell under the heading above. He would sank himself as a Spiritualist rather than a materialist, and gives good reason for that preference, but is in doubt about proofs of spirit-presence; finds it "provoking....to meet with so much cheap jugglery as sublime evidence of ghostly presence," and "wants schools of psychic science and philosophy."

His efforts for investigation must have been singularly unfortunate, or else he forgets that philosophers do not travel in battalions in this poor world. The credulity and impudence which he avers he has found among Spiritualists can be found among the devotees of the churches and among those of science as well, yet Mr. Powell would not be kept back from the study of science because there are those who accept all that Darwin or Huxley may say without any study or thought of their own, and snub him if he does not. The Spiritualists, as a body, are as reasonable and candid, as intelligent and critical, as any class of persons to be found, and some plain men and women among them, unknown to fame, are as careful and competent judges of what is wheat and what is chaff as any learned clergyman or scientific professor. The solid facts, verified by competent witnesses and detailed with careful minuteness, which prove the reality of spirit presence and intercourse, are as strong and as numerous as those that are held to prove anything in natural science. Let Mr. Powell look over a year's files of the RELIGIO PHILOSOPHICAL JOURNAL, and he will find such facts, as valid in their proofs as it is possible to make human testimony, proof palpable of continuity of life and of the coming back of persons from the life beyond. There are plenty of intelligent Spiritualists to consult, ways enough to investigate without going among fools or knaves.

He tells us that "the vast body of scientists to-day are really Spiritualists in the broad sense of the word, as you can readily confirm by reference to the late proceedings of the British and American Associations, or to recent numbers of *Science*."

For any scientific advance toward a knowledge of spiritual laws we shall be glad, and we are always ready to recognize any steps of large-minded scientists in that direction, but the pitiful truth is that many so-called scientists treat modern Spiritualism with a contemptuous unfairness. *Science*, to which Mr. Powell refers, has lately refused to publish an article by Prof. Coues, a man of high scientific standing, entitled "Can ghosts be investigated?" in which it is said they can and should be. The *Popular Science Monthly* is equally impudent, holding the matter beneath any investigation. In due time these magazines will be ashamed of their course, and seek to cover it up, for we shall persist until competent Spiritualists "most thoroughly trained to detect fraud"—and no others have had so thorough training—will join with competent and fair-minded scientists fit for the discovery of truth in this realm, and so we shall reach that "psychical unity and fellowship of the universe" which Mr. Powell hopes for "with a strong surety."

A Religious Roustabout.

One Varley, a pugnacious English evangelist, has been trading on Ingersoll's name in Kansas City. He is a stalwart upholder of Calvin's creed and explains God's will and purposes in a style generally popular an hundred years or more ago. "A Reply to Ingersoll" is the way he advertises, knowing full well that on his own reputation he could not draw a corporal's guard. In dragging Ingersoll's name before the public in connection with his own, however, he is simply imitating the National Liberal League, and some aspiring individuals who having been climbing up Ingersoll's back for some years in hopes of getting a little cheap notoriety at his expense. Dr. S. D. Bowker successfully takes the hide off the evangelical emigrant in the space of less than half a column in the *Kansas City Journal* of the 27th ult., and leaves nothing further to be done. Among other things Dr. Bowker says:

> Ingersoll distinctly affirms that the Hebrew scriptures are not the expressed will of God but simply a history of the spite and malignity existing between the tribal peoples. But Mr. Varley declares that "God is in deed and truth" just as bad as the Bible represents him to be. He proclaims in thunder tones that "hell is God's penal establishment," and berates "the ordinary minister" for not preaching more about hell. His vehement gestures and angry contortions of face reminds one of Peter the hermit, in preaching the crusade of the "Holy Sepulchre," and he gave us solid proof of the effectiveness of his blows on the heads of incorrigible sinners. At his instigation God sent to "quick death and hell" two ungodly Presbyterian deacons in Australia who dared to insult his sense of propriety in passing the communion wine with one hand while they gathered the fruits of unhallowed gains with the other. He may be quite sure that Kansas City presents no field for the exercise of his prowess in this sort of work. Our religious teachers have done good work in clearing away the need for the use of this sort of ecclesiastical dynamite. I earnestly commend our citizens to the wholesome teaching of Revs. Thompson, Barns, Roberts, Bishop, Collier, Hopkins, Teris, Schaff and a large number of others with Lyman C. Howe of the Spiritual society, whose learning and piety are ample for all our spiritual needs. It is to be much regretted that these gentlemen should permit the sacred precincts of their holy calling to be invaded every few months by "boy preachers" and the like, the memory of whose influence causes only regret. I am no stranger to the sad havoc resulting from the often expressed wish "that our pastor could be more like the last evangelist." I am not unmindful that we owe Mr. Varley a great debt of gratitude for settling the troublesome problem of "Jonah and the Whale." He has an intimate friend who saw that sort of a "fish" swallow a whole horse that weighed 1,500 pounds and a full grown English soldier who escaped unharmed. Our feet are now on a rock, verily nothing is impossible. But the spirit that pervades this gentleman as he leaps across the platform in hot denunciation of the weak and erring sons of Adam, suggests to poor brother Varley the immediate duty to secure a copy of Victor Hugo's "Les Miserables," and study for once in his life the gospel of the "Son of God."

Harvard Divinity School.

A late Boston *Transcript* has a three-column criticism of the Divinity School of Harvard University at Cambridge, by "Observer." Certain alleged facts in it are denied, and disproved conclusively, in a later issue of the *Transcript* by Mr. Barrows, editor of the *Christian Register*, who fitly says he can best review the conclusions of "Observer" in his own journal.

The gist of the criticism is that the managers of Harvard have fallen into an indifferentation fatal to religious life, a freedom which gives latitude to widely varying views but affirms nothing, an unsectarianism which does not foster bigotry because religious opinions are of too little consequence to quarrel about, and thus great spiritual realities are not affirmed and taught with uplifting power. "Observer" says:

> "The sandbank on which Unitarianism has stuck, and where it now lies high and dry, is its foolish confidence in Tennyson's
>
> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."
>
> Tennyson spoke only the truth, but the man who stops on it makes a fatal mistake. Tennyson's doubter 'fought his doubts and gathered strength;' he did not stay with them, cultivate them and preach them; 'he faced the spectres of the mind, and laid them,' and so 'came at length to find a stronger faith his own.' This 'stronger faith' should immensely overweigh the doubt, unless religion is to perish. It has not done this in Unitarianism, and part, at least, of the blame for it must lie with the conservative element, which has clung with delusive credulity to the minimum of orthodoxy, instead of attempting to advance to the ground of that new comprehension of Christ and his Truth which already, far outside of Unitarian limits, in all churches and communions, is manifestly proving itself the 'stronger faith' of a regenerate Christianity."

Doubtless Mr. Barrows will make able reply to all this in due time.

Meanwhile we will hope for the growing influence of that class of Unitarians of whom Dr. Buchanan well said, in his late letter in our columns, that they were "a far superior class, who cherish fraternal love and love of truth, who are progressing in spiritual knowledge and true spirituality."

Harvard University is more richly endowed than any other college in the land. Its libraries and apparatus are unrivalled, its literary atmosphere and advantages excellent, its weakness a tinge of luxury, of scholastic exclusiveness and pride. It only admits women students to its "Annex"—a sort of privilege of outside study but not of full admission to its privileges and elegancies.

Out West we think women are full as well entitled to parlor privileges as gentlemen, but Harvard puts them in a sort of side woodshed called the "Annex," while only the "lords of creation" study in the University halls and parlors. Out here we should not call this "culture" but a remnant of barbarism.

This Harvard Divinity School, under the patronage of Unitarians, with $140,000 lately raised for it and with seven professors, had but eleven scholars last year, as "Observer" says.

A Challenge.

Signor Damiani, a devoted Spiritualist, has challenged Mr. Labouchere, of London, Eng., to prove that the communications given through the mediumship of Mr. Eglington, the slate-writing medium, do not emanate from disembodied spirits. The amount to be staked on the result, favorable or otherwise, by each party, is £1,000. Mr. Eglington, however, does not seem to take kindly to the proposition. He says:

> "In the second place, I cannot consent that any of the parties to an investigation should, even voluntarily, be pledged to the forfeit of £1,000 in the event of the decision being against them. They would be more than human if the mere possibility of such a forfeit did not, even unconsciously to themselves, in some measure dim their eyes against the recognition of an unwelcome truth. What I propose is this—that a committee of six be appointed, three to be chosen by myself and three by—I do not care by whom, so that they are gentlemen of good reputation and have not committed themselves to a hostile attitude before the experiments are commenced. I will meet this committee at any place that may be mutually agreed upon, and they shall be at liberty to provide their own slates. But as I am not a conjurer, as the phenomena do not come at my command, and as I do not use 'any subtle craft, means, or device, by palmistry or otherwise,' the committee shall agree to meet on six separate occasions before they shall conclude that the experiments are futile. If the experiments succeed they shall report the fact to Mr. Cumberland; shall call upon him, in accordance with his promise, to 'explain away such demonstrations by natural means to the satisfaction of the committee;' and shall require him to produce the same phenomena, observing the same conditions, as were produced and observed in my presence."

From Summit, Miss., comes an earnest word from R. G. W. Jewell, in comment on a report in a Pittsburgh journal of a sermon on Modern Spiritualism by Rev. W. J. Robinson, D. D., in his Presbyterian church in Allegheny. The report shows ignorance, impudence and bigotry, in even larger proportions than is usual with that class of clergymen whose divinity so badly needs doctoring of a kind unlike that implied in a D. D. added to their names. Mr. Jewell says:

> "The poor man is to be pitied as one who has not advanced beyond the age in which Moses is said to have been very intimate with the Supreme Being.
>
> "In my early training it was my misfortune to have been deceived and mislead by just such teachers. I was also a Presbyterian—a believer in all the monstrously absurd notions that denomination of Christians taught, and still teaches concerning our Heavenly Father; but, now that I am old, having had opportunities of acquiring better information, I have gotten out of the slough of ignorance in which such teaching had engulphed me, and I daily and hourly thank God that he has permitted me to progress to that condition of intelligence by which I can realize the truth that he is a God of love and mercy, and not a whimsical fiend—a character so full of inconsistencies as depicted by the Jewish bible, that it would be next to an impossibility to please him; and, certainly impossible to love him."

He Don't Pay Publishers' Bills.

An enthusiastic minister of an evangelical sect sends the JOURNAL an advertisement, and says: "Will you be so kind as to insert the following notice in your Publication, and look to the Lord for your pay?" To which, with all due respect for the preacher and reverence for his Master, we reply, No! Our paper dealer will not take checks on Zion's bank, nor sight drafts on the Lord; our printers can not feed their wives and children on faith. A goodly sized sum in U. S. currency must be daily forthcoming to keep the JOURNAL going, and we do not expect the Lord nor the Spirit-world to furnish the money. There are many Spiritualists who have not outgrown their old theological training and who are constantly inviting the Spiritualist press to advance their selfish interests or pet schemes, and telling the publishers that "the spirits will see the bill paid." No class of business men are more generous than these publishers, but if they have ordinary business sense they decline all such overtures, knowing full well that if these applicants are listened to, the road to bankruptcy and the poor house will be short and very direct. Publishers have daily opportunities for the exercise of their benevolence, and they improve them; but they are the best judges of the channels in which it shall go and do not need to be told, certainly not by those who want their own axes ground.

GENERAL ITEMS.

Dr. E. L. Lyon lectured at Apollo Hall, on State street, last Sunday. Subject: "Immortality proven by Science and Philosophy."

G. H. Brooks, the lecturer, went to Cincinnati, Ohio, last week, where he has an engagement.

An inability to clearly perceive forms and outlines, or form-blindness, is a new defect that has lately been discovered by a New York artist.

L. Agnes Moulton and Carolyn Finch, of Leadville, Col., deal in mines and real estate. They also have an employment office connected with their business.

The Chicago Historical Society has gotten out in a neat pamphlet the addresses delivered by Hon. E. B. Washburn, in memory of Hon. I. N. Arnold and Hon. Thos. Hoyne.

During the month of January, Dr. J. K. Bailey spoke at Scranton, Pa., 4th; at Harrisburg, Pa., 9th and 11th; at Trenton, N. J., 18th; at Wilmington, Del., 25th. His home address for the winter, is: Care P. O. box 123, Scranton, Pa.

The first edition of the February *Century* (180,000 copies) was sold within a week of the day of issue. A new edition of 20,000 is on the press, making a total of 200,000, with the prospect of a still further demand. A fifth edition of the November *Century* was issued on Monday.

L. A. Moulton of Leadville, Col., writes: "Just now we are having a spiritual feast here through the mediumship of Fannie D. Wallace, the noted independent slate-writer, she having recently returned home to spend the winter, thereby making glad the hearts of her many friends."

The little, living worms which have been discovered in ice are described by Prof. Leidy as being white or colorless, and from one quarter to one-sixth of an inch long by one-seventy-fifth of an inch in thickness—the species being unknown. Query: Where did he get the ice?

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the Peoples' Society of Spiritualists in Martine's Hall, Ada Street, near Madison, next Sunday at three o'clock. Prof. W. H. Townsend will be present, and present some startling experiments in mesmerism.

Light, of London, says: "We are again unable to render a satisfactory account of "M. A. (Oxon)." He leaves his bed only to have it made, and is in continued torture from gout, which flies about in every part of the system. We can only reiterate, on behalf of our readers, our earnest sympathy and desire for his recovery. Personally, we very much miss his active co-operation and advice."

The fifth entertainment of the Star Lecture Course, Central Music Hall, will take place February 5th, the Venetian Troubadour Concert Co. being the attraction. The company consists of fine mandolin players, a harpist, a guitar player and two vocalists. The performance will be up to the high standard of the previous ones in this Course. The date of the next concert is February 19th, and will be given by the Levy Grand Concert Co.

Albert Morton of 210 Stockton St., San Francisco, Cal., writes: "I shall close my book and paper business next week, as my time is occupied in the practice of art, and there is not sufficient demand for spiritual literature here to warrant the expenditure of time and labor. I am tired with fighting fraud and acting as a servant for people throughout the country who are unremitting in their kindness—seldom send stamps for replies to their demands."

Mr. J. H. McVicker is mentioned in various quarters for next Mayor of Chicago. A happier selection could not be made; the only fear we have is that he would decline the nomination. The city has so long been in the hands of thieves, gamblers and adventurers that all good citizens regardless of politics are crying for relief. Mr. McVicker has every qualification desirable in a mayor. If the people will only smash "the machine" and put such a man at the head of affairs, they will have accomplished much toward their redemption from the domination of infamous ringsters.

A Japanese Story.

He was just from New Mexico where, with the unsophisticated Dorsey, he had been nursing lambs and branding frolicsome calves, which grow spontaneously upon the stock ranches of star-routers. He had given his dress coat to Vol-Confuci-Tom, a red brother of know-nothing tendencies, who had admired the effect of his pursuasive eloquence on a bucking pony. Although he had tarried over night at Kansas City, St. Louis and other provincial towns to instruct the people in theology and stock raising, he was still without a suitable outer garment, for in none of those towns did they keep the ready-made article of sufficient dimensions. Having reached Chicago where merchants keep stocks to supply the world, he soon rehabilitated himself. He did it at a store where a Waterbury watch is given to every customer who buys ten dollars worth of apparel. When the lovely timer was proudly placed in his hand by the five-dollars-a-week clerk, the amateur cowboy exclaimed, "What shall I do with the blanked thing?" 'Give it to some admirer,' quickly replied the ready-made genius. Thus lulled into tranquility the minister-disturber, the myth dispeller, the lamb preserver and expert pony rider, soon walked the boards of McVicker's Theater and told his story over again—with variations—to two thousand people who had paid a dollar each to hear it once more. After the lecture, the green room was filled with enthusiastic acquaintances desirous of grasping the horny hand of the herder. To each he offered his Waterbury as a gift, and each time it was laughingly declined and thought to be another bit of original humor.

This experience was repeated from city to city, until at last the traveler got as far as Auburn, N. Y. Here among the throng of callers came Rev. J. H. Retrah, pastor of the Church of Divine Figments. No sooner had the falcon-eyed herder gazed upon the anointed one than he said: "Here is my chance, this is the one I long have sought, I'll no longer have to tote that blanked Waturbury watch." But of all this the gentle preacher dreamed not. With words whose honeyed sweetness fell upon the ear of the poor preacher as the gentle rain falls upon an alkali plain, with gestures magnetic, and looks pathetic, the worried watch-carrier plied his wiles. At last, having sufficiently psychologized the preacher, he took the ministerial right hand and gently placed therein the gorgeous blue satin box in which rested the Waterbury stem-winder. Seeing the preacher hesitate, the eloquent one deftly drew forth a piece of gold of the value of five dollars and hired the pastor therewith to take away the ready-made dealer's memento. Thus ended this troublesome experience of Robert, king of the Doubt-Compellers. Thus was Retrah made richer and Robert happier. Some of the "Liberal" papers will probably contain this story, but theirs will be a different and untrustworthy translation.

Charles Partridge.

On Saturday the 24th ult., from Belleville, New Jersey, the veteran Spiritualist and philanthropist, Charles Partridge took his departure for his home in the Summer-land. He had lived on earth nearly seventy-two years, and faithfully had he done his task. A memorial service under the auspices of the First Society of Spiritualists and the Alliance will be held in Republican Hall, 33rd St. and Broadway, New York City, on Sunday morning next. The Brooklyn Societies have been invited to co-operate in this tribute of respect to the memory of one who has done so much for the cause of Spiritualism and for humanity. Mrs. Helen T. Brigham, Mrs. E. H. Britten, Mr. H. J. Newton, Mr. P. E. Farnsworth and others will address the meeting.

The Scandinavian Free Thinkers gave a Paine memorial entertainment and banquet last week at Wolf's Hall, No. 432 Milwaukee avenue. Speeches were by Dr. Paoli, Charles Sundell, and Olaf Olson Ray. All the speakers dwelt on Paine's influence on government and literature in America. The exercises were pleasantly varied by the songs of the Gayety Glee Club. The Chicago Liberal League also commemorated the 148th anniversary of Tom Paine's birth with an entertainment in Odd Fellows' Hall, corner of Halsted and Madison streets. President Stevens eulogized Paine at length in an opening address. Mrs. A. Freeman traced the influence of the "Age of Reason" on religious thought of to-day. After recitations, essays, and singing the floor was cleared for dancing, with which the remainder of the evening was occupied.

An instance of faith cure is reported in Morris, Otsego county, N. Y., and is vouched for by respectable people. For twelve years Alice, daughter of George Benjamin, has been an invalid on account of spinal injuries received by being thrown from a wagon. Most of the time she has been confined to her bed. January 16th she began to pray for restoration to health. A week later she walked to a neighbor's house several rods distant, ate a hearty dinner, and walked home. The same evening she rode a mile and a half and took part in a church meeting, assuring her astonished friends that she was perfectly well She has since attended daily to the household and to all inquiries answers that her recovery is due to God's goodness. She is about thirty years old.

An electrician predicts that within a generation a person can stand at the telephone and not only talk to the man at the other end but see his face and features; also that the wires will be so improved and perfected that signals will travel at the rate of 8,000 a second.

Spiritualism in San Francisco.

To the Editor of the Religio-Philosophical Journal:

Among the many reports in the JOURNAL from various localities of what is being done in the cause of Spiritualism, we rarely see anything from this out-post of western civilization, San Francisco; will you, therefore, kindly accord me the space to say a few words on the subject? Contrary to most eastern cities, the whole press here is antagonistic to our cause, and we can get no recognition from that quarter; despite, this, however, there is much quiet investigation being made, and Spiritualism is making good progress. This would be more apparent if those who become convinced would have the courage of their convictions and avow themselves. It is also unfortunate for the cause that Spiritualists are so divided among themselves instead of presenting an unbroken front. On Sundays four or five different meetings are held, with innumerable private séances besides. During the week as well as Sundays, we had three parties running materialization séances, where are produced spirits of any sex or size in quantities to suit. One of these parties, a Mrs. Souther, has recently met with an overwhelming exposure, but somehow exposure no longer exposes, and Mrs. S. is said to be doing a better business than ever. For a future communication I shall speak more fully of these séances; in this I prefer confining myself to a more interesting subject—the meetings held at the Metropolitan Temple, and the ministrations of Mrs. E. L. Watson. When Mrs. Watson went to Australia, it was decided by her friends that on her return she should be established on an independent platform. In accordance with this, Sept. 1st, 1883, the meetings at the Temple were inaugurated with great enthusiasm for our favorite speaker. We long since passed the experimental point and are now firmly established with Mrs. Watson as our permanent speaker. She has carried no white flag and made no compromises with fraud; the golden banner of truth has ever been at the front; and while the higher principles of our spiritual philosophy and the religion of humanity have been the more prominent, all subjects of general interest have received due consideration; and if one may judge by the gathering about our speaker after each lecture, the warm pressure of the hand, and the hearty "God bless you for the words you have spoken," much good is being done and a needed want of this community is being filled.

Mrs. Watson is a perfect enthusiast in her public work and comes up each Sunday through storm or sunshine from her home ten miles from San Jose, missing only two Sundays during the year and a half, and that from sickness. Her labors are consequently very arduous and she needs rest and change, which she contemplates taking in the early spring, by a visit to her old home and eastern friends. As that time approaches, many feel sad at even a temporary parting, for Mrs. Watson by her eloquence, her purity of character, and true womanly sympathy has endeared herself to a host of friends on the Pacific coast. We shall on our anniversary pay a fitting tribute to her worth and send her forth to you freighted with the love of warm hearts that will anxiously await her return. Mrs. W. has always been an eloquent inspirational speaker, but her eastern friends will find there is something in the genial climate of our golden State that broadens and expands the intellect and that the West has reason to be proud of its favorite.

During the absence of Mrs. Watson we contemplate organizing our society and preparing for more efficient work. F. H. WOODS,
Chairman of Executive Committee.

General News.

A Congregational church in Central City, D. T., has been changed into a roller skating rink. A lady in Mt. Vernon, Ohio, has been excommunicated by her priest for attending the skating rink. A beautiful white deer, shot near Marinette, Wis., has been mounted and placed in the Milwaukee Public Museum. The Maine papers are almost unanimous in favor of changing the date of the State election from September to November. The Pennsylvania Legislature rejected Governor Pattison's appointment of an ex Confederate in place of a veteran of the Union army. Ex-Senator Windom, of Minnesota, has been elected a director of the American Exchange in Europe, of which Senator Hawley, of Connecticut, is President. "Thon," the proposed new pronoun (impersonal, singular number) is being taught by some of the teachers in the public schools the Lewiston (Me.) *Journal* says. As an important step toward securing an abolition of the practice of pistol-carrying, a Galveston (Texas) paper suggests that the pistol pocket should be prohibited by law. A New Haven gentleman has one of the old 1652 3-pence pieces coined in Boston, and as to which it was recently said that none were known to be in existence. The first American coinage was of this year. Boston people are sure the cholera will visit America this year, and have begun making preparations by placing ample means at the command of the health department to insure a safe sanitary condition in the city. The funds left by the late Governor C. C. Washburn, of Minnesota, for the liberal endowment of an orphan asylum in Minneapolis have, after a long litigation, been placed in the hands of the trustees who propose to proceed at once to the erection of a building. In St. Louis Jack Hayes has been sentenced to be hanged March 20 for the murder of Phillip Mueller, a saloon keeper, four months ago. He has appealed. The residence of George Love, in Altoona, Blair County, Pa., burned a few days ago. Mrs. Love and one of her children perished. The husband and two children escaped. A ship that arrived in Baltimore reported having passed the wreck of an American vessel, floating bottom up, in the track of the steamers to and from Europe. Fifty pounds of dynamite, stored at Washington, Pa., for use in the oil regions, exploded, wrecking the building. The shock was felt ten miles away, but no one was injured. Colonel C. B Morton, ex-assistant Postmaster of Brooklyn, has been discharged from custody, the prosecution having failed to prove the charge that he had falsified the pay-rolls of the Postoffice. Miss Sunderland, aged twenty years, of Dundee, Mich., attempted suicide because her father refused to permit her to attend a roller skating rink. She took an ounce of laudanum, and was with difficulty restored.

EVERY READER of the RELIGIO-PHILOSOPHICAL JOURNAL can receive a back number of the *Phrenological Journal* and a catalogue of books on Phrenology, Physiognomy, Psychology, Mesmerism, etc., by sending name and address on a postal card to Fowler & Wells Co., Publishers, 753 Broadway, New York.

I have a splendid location, well advertised, doing a good business, and would like a partner having experience and some capital. Correspondence solicited. Address L. G. Merriman, Magnetic Institute, Jackson, Michigan.

Annual Meeting of the Directors of the New England Spiritualist Camp Meeting Association.

To the Editor of the Religio-Philosophical Journal:

The Board of Directors of N. E. S. C. M. A., held their annual meeting at the Crawford House, Boston, yesterday. The first business being the election of a President for the ensuing year, Dr. J. Beals was elected to that office unanimously for the twelfth time. In his absence Director James Wilson, of Bridgeport, Conn., was elected president *pro tem.* It was voted to hold a camp meeting at Lake Pleasant, Montague, Mass., commencing Saturday, Aug. 1st, and ending Monday Aug. 31st. The following appropriations for the said camp meeting were made: For music, $1,500; for speakers, $650; for police, lights and sanitary, $300; for printing and advertising, $175; for post office, $50. A special committee of four to aid the Committee on Transportation was chosen, consisting of A. T. Pierce, of Providence, R. I.; David Jones, of Utica, N. Y.; John C. Bundy, of Chicago, and N S. Henry, of Montague, Mass.

Everything passed off very harmoniously. The report of the Treasurer shows that nearly $1,000 has been paid on the debt, which is now only about $1,800. Everything indicates a very large and harmonious camp meeting for this year. It is to be hoped that suitable arrangements will be made so that a much larger number of our Western friends will come to our meeting this year. The famous Fitchburg Military Band has been again engaged which insures us the best of music. The very best speakers on the Spiritualist rostrum will be engaged. The services of Rev. Geo. Chainey, Mrs. Emma Hardinge-Britten, Mrs. Lillie and others have already been secured. No pains will be spared to make our next camp meeting the most successful of any we have ever had.

M. H. FLETCHER.

Lowell, Mass., Jan. 27th, '85.

A Semi-Centennial No.

The *Phrenological Journal* for Jan. celebrates the semi-centennial of the establishment of business of Fowler & Wells, and contains a sketch of the introduction and growth of Phrenology in this country, with new portraits of Drs. Gall, Spurzheim and Combe, together with a history of the publishing business of the Fowler & Wells Co., with portraits of L. N. Fowler, O. S. Fowler, Samuel R. Wells, Charlotte Fowler Wells, Nelson Sizer and many others, with biographical sketches. Also the principles of Phrenology and other papers. It is a number of special interest, sent by mail post-paid, on receipt of price, 20c. Address, Fowler & Wells Co., Publishers, 753 Broadway, New York.

Catarrh is a very prevalent and exceedingly disagreeable disease, liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

When one is sick advice is plenty, but not always the best. A good rule is to accept only such medicines as have after long years of trial proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

FOR TEN CENTS. The St. Louis *Magazine*, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and *Magazine* sent one year for $3.50.

Passed to Spirit-Life.

Passed to spirit life December 20th, 1884, Mr. Daniel Benschoten, in the eighty-eighth year of his age, at the residence of his son Gardner, Berlin, Erie Co., Ohio.

Mr. Benschoten has been a resident of the township sixty-nine years, being one of the earliest pioneers. He has always resided on the farm he first purchased until he gave up the management to one of his sons.

He was in early life a staunch Universalist, but for the last twenty five years has been a Spiritualist. He belonged to that hardy race who fought the hard battle with the wild and made it blossom like the rose. Of all the advanced guard, preceding the mighty wave of civilization which has rolled onward from the East in a resistless tide, he was among the last, if not the last, survivors. All these companions of his youth and manhood he saw one by one sink by the way. He saw their children mature, grow old and die. His own children became aged men and women, with their children around them. The friends of his youth had all departed; he remained by the strong vitality which bore him up almost a score of years beyond the appointed age of man. Verily these were a race of giants, and wonderful has been the results of their labor.

They found the State almost an unbroken wilderness, extending in almost unbroken solitude from the northern lakes to the Ohio river, and now when we look ahead and see the wilderness, replaced with harvest fields, the wild animals by sleek herds of cattle and flocks of sheep; splendid residences, commodious barns, schoolhouses, churches, public buildings, roads and bridges, we ask what genii has been evoked to accomplish this Herculean task. The Alladin lamp has been a stern sense of duty and conscientious resolution and the genii has been that of ceaseless Labor.

By his request Hudson Tuttle delivered the address to a very large assemblage of relatives and friends and Mrs. Emma Tuttle sang two of her own spiritual songs.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dailey, President; C. G. Claggett, Secretary.

Mrs. Emma Hardinge-Britten will speak Sundays of February.

Mrs. J. T. Lillie from March to July.

Prof. J. T. Lillie, Musical Director.

CONFERENCE ANNOUNCEMENTS.

Sunday, February 8th.—A Mediums Meeting. Mrs. T. B. Stryker, Mrs. A. C. Henderson, Mrs. Mary Gray, Mrs. J. L. Jones and other mediums are expected to be present and take part.

Sunday, February 15th.—"Spirit Power," a Lecture by Mr. Charles Dawbarn.

Sunday, February 22nd.—"Pre-Natal Education in the Light of Spiritualism," a Lecture by Dr. Isaac M. Comings.

Sunday, February 22nd.—An Experience Meeting.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-president.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING Sec. M. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 3 P.M. D. F. TREFRY, Secretary.

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BRONCHITIS.
CONSUMPTION.

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QUARTERLY MEETING.

The next Quarterly Meeting of the Spiritualists of Lapeer, Mich., will be held at Lapeer Free Hall on Saturday and Sunday, February 7th and 8th. Some of the best speakers in the State are expected. All friends are invited. Saturday morning and evening is to be devoted to conversation and social features. In the evening, the ladies of Lapeer Liberal League are to sell a quilt prepared for the occasion. Come and try your luck.

Lapeer, Mich L. E. OWEN, Secretary.

MICHIGAN SPIRITUALIST CONVENTION.

Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science Hall, No. 55 Canal St., Grand Rapids, on February 27th and 28th, and March 1st next, commencing at 2 P. M., February 27th. Good speakers and mediums will be in attendance. Parties wishing reduced railroad fare will please address the Secretary at earliest convenience for certificates. For information in regard to hotels and boarding houses address J. H. Tompkins, Grand Rapids.

"A general invitation is extended.

DR. J. A. MARVIN J. P. WHITING,
Secretary, Lansing, Mich. President.

Spiritualist papers please copy.

Lansing, Mich. January 22nd, 1884.

A Good Thing for Sunday-School Teachers.
THE CHILDREN OF THE BIBLE.
By Fanny L. Armstrong with an introduction by Frances E Willard, President N. W. C. T. U. $1.00
The story of each child of the Bible is told by itself so graphically, that it seems almost new and none could be more interesting. Just the book for SUNDAY SCHOOL TEACHERS and the CHILDREN. Sent by mail. AGENTS WANTED. Address F. WELLS & CO., 753 Broadway, New York

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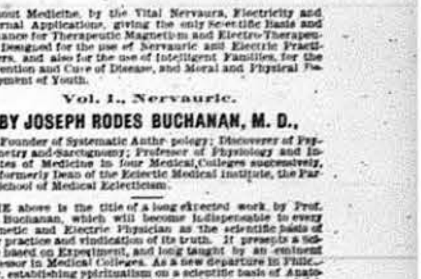

The world is growing wiser and each day brings to light new truths and new facts which added to the great chain that is drawing mankind from fogyism to science, makes it absolutely certain that knowledge and wisdom are to be the guiding stars to success.

The great conflict between science and fogyism is fiercely raging, with truth as the constant winner. Truth cannot be crushed. Science is absolute knowledge, and experience is a noble schoolmaster. On these are founded Magnetic Shields. We present for the consideration of the sick and suffering one great and grand truth, that God has prepared in the great laboratory of nature a compound substance, which, when brought in contact with the human body, magnetizes the blood, fills it with the vitalizing elements which give life, tone and health.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Evidences of Immortality.

BY WILLIAM W. STOCKWELL.

I know by the beings beheld in my dreams,
Our spirits may roam where celestial life teems,
And with the departed life's fairer fields tread
While our bodies seem lying as senseless as dead.

I know by the touch of a presence I've felt,
Our spirits will not into nothingness melt,
And vanish away like a vapory breath
When we pass through the change we denominate death.

I know by the fair angel-faces I've seen
While awake in my hours of composure serene,
Spirit-friends do return in the hush of time's strife,
Giving ocular proof of continuous life.

I know by the scenes that are pictured to me
More brilliant than anything earthly can be,
Scenes celestial, life-glowing, must ever be near,
Inviting our gaze to life's glorified sphere.

I know by a prophecy made and fulfilled,
Wise spirits in reading the future are skilled,
And sometimes they warn us of dangers ahead
While time's shadowed pathways we hopefully tread.

I know by a message from one in the sky,
The soul is immortal and never will die;
Yea, that message, which only one spirit could give,
Is proof that our dear ones departed still live.

Spearsville, Ind.

Marriage—Funerals.

To the Editor of the Religio-Philosophical Journal:

A short time ago I was in receipt of letters from two or three sources, touching upon the need of proper parties in the ranks of Spiritualists legally fitted to solemnize marriages. This need could be supplied were our Association properly incorporated and widely extended throughout the land, or even were local State Associations placed upon a legal basis authorizing them to depute their missionaries and speakers to the performance of that function. I opened correspondence with Judge Dailey of Brooklyn, N. Y., as one most competent to advise touching an early incorporation of the American Spiritualist Association. It is a matter of question in what State it will be best for us to ask to be made a body corporate (since I believe there is no United States general-law that is applicable); but it seems a matter of small importance what State grants us corporate powers, provided they be such as suit our purposes.

Judge Dailey thinks the laws of New York as favorable as any for us, or, if it be thought best, that a special act could be procured on the meeting of their Legislature in January. I should be glad to have your views and those of other members of our Board of Trustees on the subject.

To-day I am in receipt of a letter from Richmond, Ill., (forwarded by you) stating the urgent need that is there felt for persons competent to conduct funeral exercises, in a manner appropriate to more enlightened ideas.

This need is experienced, according to the tenor of the letter, not alone by the Spiritualists of that vicinity, but "by a goodly number of honest and liberal-minded people who have no sympathy with the popular teaching held forth in the churches around them, and who, when called upon to pay the last tribute of respect to the departed, must accept of such services as are at hand, or have none at all; and oftentimes it would be better to have none and spare the feelings of the bereaved friends."

All such letters show an opening and opportunity for the spread of truth and indicate plainly the urgent need that exists for organization among Spiritualists whereby approved speakers may be provided and encouraged to locate as educators at all proper points.

With what regret do we perceive, therefore, the continued lack of willingness for earnest co-operation, and of more liberality than yet appears in joining our ranks and helping forward the contribution of means for active operations.

One idea occurs as touching the best method of filling the wants above indicated, until a better can be provided. It is, that some one or more of our gifted writers indite several addresses, appropriate to funeral occasions, of varying attendant features, and let them constitute a tract to be published under the auspices of our Association. From these selections might be read as best approved by the friends of the deceased at each special time.

This plan or otherwise sending to a distance at considerable expense for persons now competent and willing to fill all such calls, seem the only resources at present available.

Hockessin, Del. J. G. JACKSON.

"Angel-Makers" in Russia.

A case recently tried before the criminal tribunal at Odessa has brought to light some further proofs of the diabolical tenets held by a secretly organized and fanatical Russian sect, against which several prosecutions have from time to time been instituted. This sect, which is under an oath of secrecy, appears to consist entirely of women. These female fanatics, or rather female thugs, have become infamous under the denomination of "Angel-makers." They secretly destroy the children, generally infants at the breast committed to their charge. As nurses generally, and more frequently as care-takers of illegitimate children, they destroy their charges in any manner which promises the safest means against detection. They profess that their mission is to murder for the assured salvation of the souls of their innocent victims, and at the same time to earn for themselves eternal glory. The prisoner tried was charged under the name of Rachel Ostrovskaia, but was known to the police by several aliases. She is a married woman, 28 years of age, one of her known victims being her only child. Three cases of child-murder, one by strangulation, were proved against the prisoner, who was condemned to fifteen years' hard labor. The woman appeared entirely unaffected, and, when called upon by the judge, replied simply and with the utmost composure: "Do with me what you will; I am in your hands."—*St. James's Gazette.*

Letter from Kansas.

To the Editor of the Religio-Philosophical Journal:

W. Whitworth hits square. I wish there could be more like him. Mrs. Hester M. Poole is doing noble work, opening the way for a glorious future. Her articles are always good, and clothed in faultless words. I am especially pleased with the articles of G. B. Stebbins, Hudson Tuttle, and W. E. Coleman. Spiritualism has been active here the past year, but in a different form than usual. Our best speakers have been out (on invitation) doing missionary work. It has had a good effect. They look on us with more smiling faces, and seem happier.

The First Society of Spiritualists of Delphos, Kansas, held its Annual Meeting on the 4th of January, and elected the following officers:

President, Dr. A. D. Ballou; Vice-President, J. N. Blanchard; Secretary, Geo. Knowles; Treasurer, Mrs. M. L. Penn; Councillors, Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. L. Penn and the President and Secretary by virtue of their offices; Representative, Millard Blanchard; Librarian, J. N. Blanchard; Trustees, E. S. Bishop, W. R. Penn.

Delphos, Kansas. GEORGE KNOWLES.

Home Circles—How to Investigate Spiritualism.

The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill., has issued a neat pamphlet which may prove of value not only to investigators, but to those who have no care to investigate, and to Spiritualists. It does not profess to be an exhaustive treatise nor encyclopedic; it is suggestive. The close reader will see that while giving due place and credit to influences from the Spirit-world, the point is strongly urged that the capacities of the intellect, the powers of the spirit enfleshed, should also be carefully studied and developed. The little pamphlet is sent free by mail for ten cents—Saratoga (N. Y.) *Sentinel.*

Geo. H. Brooks, the lecturer, writes as follows from Madison, Wis.: I have long wondered whether the public library here had on its files a Spiritualist paper. Stepping in one day I made inquiry, and learned that it had none. I then made application to place the JOURNAL on file there, which was accepted. The members of the board, all orthodox, said they knew your paper was ably edited.

Spiritualists and Materialists.

To the Editor of the Religio-Philosophical Journal:

Looking over a late number of the RELIGIO-PHILOSOPHICAL JOURNAL I am inclined to write further that if human beings must be divided, as evidently they are, into Materialists and Spiritualists, I am emphatically with the Spiritualists. No law is more established than this, that life is not a phenomenon of weather, but of life; "life from life" is a scientific axiom. It is equally an established fact that one substance affects all other substance. As spirit is substance or nothing, it follows that as atoms affect all atoms everywhere, so spirit affects all spirit. You have then to determine the existence of the spirit identity after death to establish the influence of departed spirits on spirits still in the flesh. Here you are necessarily at one with all honest religionists. But a large share of religionists are Materialists in this, that they assert the future existence of souls but deny their having any determinate relation to us. In other words, matter has universal laws; spirit has none. Spirit is, therefore, subject to local laws, is inferior to matter, and cannot be primal. In such case matter cannot be phenomenal, but spirit is. The phenomenal is changeable, unreal, perishable as such, that is, resolvable back into the material basis.

So far, then, I go with the Spiritualists. The question is quite different when it becomes one of tests and proofs. Here we come into the region of highest science, highest possible science; and the phenomena attendant upon human intercourse is so little comprehended that I shall be very slow in attributing any special demonstration to the departed; what we want is schools of psychic science and philosophy.

It is not a little provoking to one who is anxious to make all progress possible in the knowledge of soul and body, to meet with so much current trickery and cheap jugglery as sublime evidence of ghostly presence. You are denounced as a Materialist if you are unwilling to accept of petty trivialities which, if accepted, chase you out of the field of any further interrogation. Riding upon his goat my neighbor orders me to dismount from my own nag and mount his. I quietly tell him I do not like the smell of his beast. Very well, sir! you are a Materialist. Another rides up on the other side with the same demand and getting the same reply, denounces me as a Spiritualist. I take the liberty of going ahead as best I can while my friend on the right turns in at a séance and my friend on the left at a revival. At the séance they get any number of tests, mainly of their own credulity; and at the prayer meeting they get tests of the same sort. The RELIGIO-PHILOSOPHICAL JOURNAL has done bravely in defense of thorough investigation and real study of the universe. I am agreed to this with you that all phenomena which can be explained without reference to ghosts, should be so explained, and that in reference to all possible phenomena, suspension of judgment is advisable until an accumulation of data gives at least closely approximate demonstration. Working cordially with all Spiritualists who search for life-laws, I positively refuse to plunge my head into the chaos of dark jugglery and the pandemonium of rehabilitated squads. Neither do I believe that my half-acre of currant bushes afford spirits any special opportunity to work out my material salvation. The vast body of scientists to-day are really Spiritualists in the broad sense of the word; as you can readily confirm by reference to the proceedings of the British and American Associations of last fall; or by reference to the recent numbers of *Science*. Investigation instead of tending toward Materialism is just now sharply tending toward psychical and telepathic phenomena. You are surely just the one to confirm the necessity of having decisive investigation in the hands of those most thoroughly trained to detect fraud. With my friend Stebbins I deeply sympathize, as with many other honest workers. Let them be confident that outside of so-called Spiritualists there is a vast body of men who are not Materialists, but are anxiously tracing the footsteps of divine life backward from self-conscious man through the vast region of phenomena and unconsciousness, to the eternal life and consciousness. I confess that I look with quiet patience and with a strong surety forward to an accepted and demonstrated psychical unity and fellowship of the universe as the last one hundred years has established the physical fellowship and unity. An age that has found the secrets of the spectroscope, telephone and telegraph need not be skeptical of revelations still more wonderful.

Clinton, N. Y. E. P. POWELL.

Spiritualist Progressive Union, N. Y.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists Progressive Union, of New York City, is composed, not only of pronounced Spiritualists, but also of liberals and investigators of both sexes. Its membership is already large, and includes many excellent mediums.

OBJECTS.

Its objects are: To provide unrestricted opportunity for free exchange of views and experiences, for the cultivation and enjoyment of the best social, intellectual and spiritual elements; for a better understanding of natural laws; and for the exercise and development of true mediumship—not only for temporary entertainment and friendship, but for permanent profit.

EXERCISES.

Its exercises are: The consideration of all proper subjects of philosophy and fact, whether spiritual, material, religious or scientific; brief debate, essays, elocution, vocal and instrumental music, experiences, and circles for spirit instruction and tests. A prominent aim is the cultivation of the higher social nature, mutual toleration and respect, and the discouragement of all provocation to any inharmony.

BUSINESS.

Its order of business agrees with usual forms, allows for all necessary work, but is expedited for other informal proceedings. It has permanent committees for procuring phenomenal talent, for music, visiting the sick, public meetings, etc.

QUALIFICATION.

Individuals "of good report" and usual intelligence, are eligible to membership, and will be proposed and vouched for by two members in good standing. Four dissenting votes reject. The active assistance of friends of true progress respectfully invited. Initiation fee $1. No dues nor other tax. Further particulars as to methods, meetings, etc., may be had of the following officers: J. F. Snipes, President, 110 Worth St.; Mrs. K. A. Parent, Vice-President, 788 Sixth Ave.; George T. Gaden, Secretary, 37 East 20th St.; Henry J. Newton, Treasurer, 128 West 43rd St.

Funeral Obsequies of Lorenzo D. Grosvenor.

To the Editor of the Religio-Philosophical Journal:

A year last September, when the Spiritualists announced through the press their intention to give in Tremont Temple a reception to their medium, Mrs. Maud E. Lord, the people could not realize the possibility of such an event in the largest Baptist church in Boston. Many, even among the Spiritualists, thought it a mistake, or that the hall had been secured through artifice; but to-day all misapprehension has been set at rest by the pastor of the Warren Avenue Baptist Church opening the house for the funeral obsequies of Lorenzo D. Grosvener who was for a number of years elder and poet among the Harvard community of Shakers in this State, but has been in Boston the past twenty years, an indefatigable worker for the good of humanity, of whatever nation, caste or color, encouraging and uplifting the wayworn and disheartened; restraining the drunkard, the profane swearer and all who were evilly disposed; emulating in every possible way Jesus, whom he loved. Three denominations participated in the services, and two well known mediums occupied the pulpit with the pastor.

After reading appropriate selections of scripture, the clergyman made a beautiful invocation. The Shaker friends then sweetly sang a hymn, composed and set to music by the ascended brother. Mrs. Dyer, a trance speaking medium who usually holds forth at Berkley Hall, for the Working Union of Progressive Spiritualists, gave a pathetic address, followed by another hymn from the same author, that was sung with much feeling by the Shaker quartette. Mrs. Maud E. Lord, whom nearly all of the civilized world acknowledges to be a medium between the two worlds, who is daily making new converts to Spiritualism and proving beyond doubt the "immortality of the soul," spoke for the spirit, "whose casket was about to be consigned to mother earth." Several in the audience saw the shadowy form standing close to her side while she was speaking, and when they came forward to view the corpse, recognized its counter-part. The eloquent closing remarks of the pastor, harmonized perfectly with what had preceded, crowning the whole like a tiara of glory.

Boston, Jan. 22nd, '85. OLD GRANITE STATE.

Haverhill (Mass.) and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Edgar H. Emerson of Manchester, N. H., occupied the platform for the Brittan Hall Society of Spiritualists, Sunday, January 11th. It was the closing Sunday of his engagement here this season. The afternoon séance at 2 o'clock was successful; forty-six full names were given; also many incidents of earthly experiences of the reporting intelligences. The first name given was that of my esteemed friend and neighbor, Mr. Rufus L. Chase, of this city, who passed to spirit-life some twenty years since, and who gave good evidence of being present. He also made a feeling request that his immediate family should be informed that he is not dead, but still alive and present in their hearts; he wishes he could be recognized.

To Mr. William Johnson, of this city, Mr. Emerson's control gave an exceedingly good test—first describing Mr. Johnson's business. Then a lady spirit approached him, and placing her left hand on his shoulder, seemed to be trying to take something from the breast-pocket of his coat with her right hand. At this juncture, Mr. Emerson said: "Sir (not knowing Mr. Johnson's name), I seem to see you as a spirit. In your pocket I see something that shines; it seems to be nearly as large as this book (holding up a book of poems, library size). It must be a picture, but I do not see it; my sensations are stronger in favor of the male than the female as representatives thereon. What does it mean? I am getting mixed."

At this point a little boy-spirit reported himself and said through Mr. Emerson: "Tell the gentleman that it is a photograph picture with the faces of two gentlemen and one lady upon it." Mr. Johnson assented to the statement, as being the result of a spirit picture that he sat for only the Thursday before.

Mr. Johnson was very anxious to get the name of the lady spirit, but his anxiety undoubtedly so closed the channel of communication that she could not give her name—a fact recognizable to the thinking Spiritualist. How slender the thread of spirit communion and how little understood by investigators in general.

ONSET BAY.

At the annual meeting of the Onset Bay Grove Association on January 14th, there was a fact made manifest that all servants of the people might do well to recognize, namely: That the Associations that place persons in office have rights that the officers would do well to respect. The clean sweep and new deal of the Board of Directors in this Association is prophesied to be a step forward in the right direction, and we bespeak for the Association greater success the coming season than any other year since the organization was effected in 1877.

Sunday, January 18th, in the morning at 10:30, Mrs. Isabella Beecher-Hooker lectured here, taking for her subject, "Bible Spiritualism." A good audience was present, including several from the ranks of the church-goers. The speaker was very candid, careful and yet earnest. She spoke again at 7 P. M., taking for her subject, "Mediumship." The hall was literally packed, and the large audience gave the speaker marked attention, as she presented the real facts of mediumistic powers.

W. W. CURRIER.

Haverhill, Mass., Jan. 19, 1885.

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

I wish to express my great satisfaction with the movement you have inaugurated in favor of instituting a scientific organization for psychical investigation in America, and the able manner in which its demands are defended by your worthy self. I am further gratified to see that so many advanced men recognize and accept the importance of such an undertaking, thus giving assurance that your suggestion and appeal will be carried to a successful working ultimate in the not far-distant future.

Light! aye, more and clearer light in the sacred and wonderful mysteries of life and being, is what the intellectual race needs and must have in order to get out of the mental fog, and gain a solid footing on the lofty summits of true liberty and purity.

I am surprised that the Rev. Mr. Blake should place a higher estimate on faith than facts, and thank you for the able and unanswerable criticism thereon in your editorial; but what surprises me more than the position of Mr. Blake is, that parties are to be found in the Spiritualist ranks who pit themselves against this movement, when it is well known that injury never comes to any truth because of being analyzed and its value to the world fully tested by honest scientists and scholars. There should, therefore, be no fear entertained by any person as to ultimates when candid, honest and able men take hold of any intricate subject for the purpose of going to its source, learning its bearings and adaptation to surroundings with which we come in contact every day, for it is through the crucial or correct labor of the intellectual faculties that this strange psychic force or power can be fully grasped and understood.

Simple physical phenomena is not enough; the invisible power and energy causing it must be comprehended in order to be appreciated, and proper use made thereof.

Doubtlessly thousands of persons have come in contact with the phenomenal product of psychical force, and hundreds of mediums have felt its mysterious influence upon them, and yet not more than one person out of ten thousand is prepared to give a logical and scientific reason as to its basis, character or to what realm or element it belongs. As this force, power, principle, element or spirit is one of the most potent factors in producing and establishing the spiritual dispensation, let it be fully and thoroughly investigated and analyzed by the best scholars, scientists and critics of the nation, they giving the results of their labors to the people. It is safe to say that the cause of Spiritualism would be greatly enhanced thereby. M. E. TAYLOR.

Blair, Neb.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

Prof. Denton, whose untimely death we all so much regret, quoted as follows from Catherine Crow:

"A man called Bleton from Delphene possessed the divining power in a remarkable degree, as did a Swiss girl called Katherine Beuther. She was strong and healthy and of a phlegmatic temperament, yet so susceptible to this influence, that without the rod she pointed out and traced the course of water, veins of metal, coal beds, salt mines," etc.

Prof. Denton then remarks:

"Our experiments confirm these statements, remarkably demonstrating that there is one thing the critics on the divining rod never mention—the peculiar sensation in the arms of the operator as he approaches the vein of water."

"In large veins of water this is very strong and cannot be mistaken, and is felt as he approaches the stream before the rod turns in his hands. After he passes the vein this sensation diminishes until it is all gone. In this way, if the veins of water were all of a depth in the ground the amount could be quite accurately ascertained. The attraction of a moderate vein of water at forty feet deep, would be as strong as one much larger at eighty feet."

I nearly always take two rods along with me when locating a well—one I give my employer with which to try himself. I always give him all the information he asks for. I use peach or willow. With me the rod never breaks, nor does the bark burst off.

This experiment has been tried: Have the operator look for the crossing of two veins of water, one running east or west, the other north or south. Where they cross, stick your stake and cover it up carefully. After a year or so, without the operator knowing your object, let him find the same place again. The object of putting down your well where these streams cross is, if you don't get water enough in the first vein, go down to the second; one is generally below the other. I have never failed in this.

CYRUS FULLER.

Free Thought.

To the Editor of the Religio-Philosophical Journal:

If the exponents of free thought themselves forget the true meaning of this word, how can they teach its meaning to the rest of the world? The materialist, from the deep rut in which he moves, scorns and often abuses the Spiritualist and the Religionist, and they from a different stand-point do the same. This is not free thought. The scientist who professes to prove all things and adopt only on proof is eclectic, yet proves only some things, refusing investigation to others. From this rut he will not quite move out—he, the scientist, who ought to have no ruts. Conceited men, who among you can tell what is electricity or magnetism, except by learned names and a few known results? The atom-constituent of matter—can you, vain one, define it? The correlation of force—you merely recognize it, but do you understand it? Sound—some of you call it only a result and some an entity—have you settled what it is? Life—what is life? Can it co-exist with corporeal matter only? As to its duration, does death here end all? Political economy—do you know how to compass the greatest good to the greatest number? Let the widespread misery of the masses on earth reply.

At least, then, O man, be modest. If you know so little and have so much to learn, assume no airs of sovereignty, nor persecute for opinion. Deride no new thought, it may be a true one. The mind of man has no known limit in its possibilities. Let it soar. The air is free to all. Clip not the wings of the eagle. F. J. EMARY.

Osceola, Iowa.

The National Liberal League.

Our free-thought friends across the water do not know what to make of the recent action of the National Liberal League. The editor of the London *Secular Review*, W. Stewart Ross, has this to say on the subject:

"It is a queer affair, this Yankee Liberal League, take it for all in all. It voted $5,000 to defray its expenses for the year, when it really had no money at all to vote. What it really voted was permission to beg for $5,000; and its principal, if not its only, work, besides giving a few Cat-and-Ladle lectures, seems to be to tout about and rave and rant for the dollars, two of the "liberal" journals having constituted themselves into alms-boxes for the mendicant friars of Secularism.... The 'Liberals,' too, are amusing, if they were not so bewildering. Their energetic and enthusiastic Secretary has to assure them that they are not, as a body, committed to sending filth through the post-office in spite of Anthony Comstock. But the Secretary is, of course, only the servant of his employers, and has no more power to say 'filth' or 'no filth' than we have. That power is in the hands of Congress assembled. But Congress assembled said, 'Go ye out into all the earth, and beg for $5,000'; and, beyond this, nobody seems to be quite sure what it said, and all is at sixes and sevens. Free thought, as we understand it, is never to be advanced in this way. A great and exceedingly wonderful people are the Americans: they have the biggest lakes in the world and the biggest— No, we shan't."

The League was never "committed to sending filth through the post-office," but only to a demand for the repeal of certain postal laws against the transmission of indecent literature through the mails. This demand was supported by men like O. B. Frothingham, Elizur Wright, and James Parton, and, as they believed, in the interests of liberty, not to encourage the circulation of filth. The same has been true, as we have always claimed, of the great majority of the adherents of the repeal policy. That this policy was a mistake has been virtually conceded by the leaders of the League. The Secretary even announces that the League is no longer committed to it; but this is not true, since the resolutions pledging the League to that policy have never been rescinded. There was nothing wrong in voting to raise money for the work of State secularization, but the present leaders of the League are open to the severest criticism in announcing that the sole object is State secularization and calling upon Christians as well as non-Christians for contributions, and then using the money and machinery of the League for a crusade against Christianity. "A great and exceedingly wonderful people are the Americans," no doubt; but the most prominent leader of the League to-day is not an American, but an Englishman, and until very recently editor of the journal from which the above extract is taken.—*The Index.*

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

While the question of psychical research is agitating the country, would it not be well in conjunction with this, to form societies, and where the means can be raised, erect buildings where mediumistic persons can be developed, and so educated at least to speak grammatically, and also instructed in the true spiritual philosophy? The mode of spirit communication comes by natural laws, which need certain favorable conditions that are imperfectly understood. I believe there are many mediums almost ruined physically and mentally through total ignorance of these conditions. I will cite one case of which I only saw the beginning. A servant girl was found to have wonderful mediumistic powers. The family with whom she lived thought it a cheap mode of hearing from the other side. They held their circles after she had finished her day's work. They invited their neighbors to call; some were skeptical and others looking after the "main chance," and seeking advice about investments. They kept the controlling power struggling to give explanation until spirit and medium were dragged down, and no one elevated or benefited. Are there not many such cases? Wherein lies the remedy?

I believe when mediums become developed the control can and will protect them to a great extent. We are exhorted to protect and take care of our mediums. How are we to do this while there is so much ignorance regarding the kind of care necessary?

When a Society for Psychical Research is formed, please remember we need a preparatory or sophomore class, and if within reach, I will promise you one pupil who can give the scriptural test that she has been called. M. J. RAMSDALL.

The Cause in Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal:

Thanks for the JOURNALS. The cause here is flourishing. Our audiences are increasing, and I am told they represent the best intellects in the city, and good feeling prevails. Dr. Thorn (our President) is Dean of the Medical College, a ripe scholar, and a thorn in the side of dogmatic orthodoxy. He has given the cause here a high impetus by his public advocacy of Spiritualism and his reply and challenge to the "Kansas City Ministers' Alliance," supplemented by a course of very able and scholarly lectures on Spiritualism, which set the subject before the public in a rational and unanswerable manner, which surprised and startled the enemy, whose only answer is silence. The "Alliance" employed a reporter to take the lectures verbatim, ostensibly to publish and answer them. But they have never answered, nor will they furnish them for publication. They asked permission to publish his "eloquent tribute" to Jesus of Nazareth, but the Doctor forbade any garbling. If they would publish the entire lecture verbatim he would be glad to have them; but that they dare not do. Here is the home of Judge McCrary, of the U. S. Circuit Court, and formerly Secretary of War, who is a pronounced Spiritualist and attends our meeting, and is second to none in ability. The medium Mott is here, and I hear very favorable accounts of him, both as a medium and a man. He is very earnest in his feelings for Spiritualism, and can hardly tolerate a sneak, who, knowing the truth, refuses to let his light shine. Ex-Rev. Bowker, too, is an open believer and public worker in various ways. On the whole I think the cause here is in a healthy growing condition. I have been very kindly and cordially received and hospitably treated. I find the JOURNAL here and its light shines. I have engaged to attend the Quarterly at Paw Paw, Mich., the first day of March. LYMAN C. HOWE.

Letter from a Veteran Speaker.

To the Editor of the Religio-Philosophical Journal:

We hold regular meetings at the Spiritual Hall, 258 Second street, with increasing interest. We have renewed our lease for another year. I would say to genuine mediums, that Memphis is an inviting field for phenomena. We have several good rooms in connection with our hall, that are at the service of mediums, who will receive cordial welcome from Mrs. Clancy, a good medium herself, and who resides in the building. We had a Mrs. E. Overdeer here for several weeks. She has given very general satisfaction. Her nephew, Dr. E. C. Hunnicutt, who is a healer, is with her. They go from here to Little Rock. We have but few lecturers in the South, yet there is a field ripe for the harvest. We tender the hall to speakers who come properly endorsed. The people are, however, more desirous of seeing test mediums than hearing lectures. If we had our forces organized properly we might sustain lecturers and supply a great demand for knowledge on the most important subject that ever engaged the attention of mankind.

I have just received a letter from Mrs. Miller. She is still in Denver. She will be in St. Louis the last of this month, and will remain there. We expect to be in New Orleans about the 10th of February.

Memphis, Tenn. S. WATSON.

Notes and Extracts on Miscellaneous Subjects.

Pere Hyacinthe uses tobacco only for killing insects.

Germany contains 200,000 tramps, according to reports.

Bridal cakes are frequently kept for fifty or one hundred years.

A well preserved 1804 cent recently sold in New York for $200.

Machines for moistening postage stamps are being manufactured.

New South Wales produced 35,220,640 pounds of sugar last year.

Paper is taking the place of cedar in the manufacture of lead pencils.

The farmers of the United States have ten votes to seven of all other occupations.

The rates at public telephones in Paris are ten cents for five minutes' conversation.

The yearly mortality among sailors from shipwreck averages one in every 4,000.

The tonnage of the Great Eastern has been computed to be greater than that of Noah's ark.

There is $40,000,000 of unclaimed money now in the United States Treasury.

Snails in a state of captivity will eat paper in preference to any other food.

Every soldier in the German army who makes an attempt at suicide is sentenced to death.

Princess Mercedes, eldest child of the King of Spain, is said to be precocious and pretty.

Over eighty years was the average age of the persons who died in Dublin, N. H., last year.

Last year a family of four persons at Brockton, Mass., devoured 802 pies or 200½ to each person

Myra Clark Gaines probably knew more about law than any woman in the world during the last decade.

In Frankfort-on-the-Main, a city of 150,000 people, the recent sale of Christmas trees reached 30,000 in number.

There are many counties in Tennessee without even a carriage road, and horseback is the only mode of locomotion.

All the children born in Formosa before the mother has reached the age of thirty-seven are not permitted to live.

During the next 250 years there can be only one total eclipse of the sun, that of Aug. 12th, 1999, which can be seen in England.

All attempts to keep a gorilla in captivity, even in Africa, have as yet failed. It either starves to death or dies of a broken heart.

Over 1,500 roller skating rinks were built in 1884, and, on the average, one serious accident occurs in each of them every day.

The period 1838-1854, is the earliest for which there are trustworthy records in the computation of the average life of man.

Examination has shown that a quantity of the Japan tea recently brought from Japan to this country is Japan willow leaves.

The British army has now a field kitchen, the fires of which will go like that of a steam fire engine, and do its work while on the march.

John A. Seraphin, a Philadelphia policeman, can converse fluently in seven different languages, and is adding five more to his repertory.

The Karl family, of Creston, Iowa, with a firm faith in their own prognostication, have quit work and shut themselves up in their houses to await the end of the world.

Investigations made by a committee of the British Association show that a man really grows in stature up to his fiftieth year, although the growth is very slow after twenty.

Russia makes annually 126,000,000 wooden spoons for the Central Asia market. The common grades are made from birch and poplar, and the best qualities from boxwood.

The British Minister West is more of a spectator than a host at his receptions in Washington, preferring to leave the entertaining to his charming and accomplished daughters.

Paper bags were invented by the Pennsylvanian Moravians, whose thrifty habits would not permit the waste of paper used in the old-fashioned method of putting up bundles.

A seventy-two-year-old citizen of Belfast, Me., some time ago dreamed that he had made away with his life, and brooded over the vision until a few days ago, when he realized it with a razor.

A pearl weighing ninety-three karats, the largest known, and valued at $17,000, was found by an Indian diver at Mulege, Lower California, recently, and sold by him for $60 to a person, who shipped it to London.

Rocky Mountain squirrels, which are considerably larger than the ordinary American squirrel, with rich golden brown fur and silver-gray heads, are in demand for shipment to England, where they are valued at $50 per pair.

Sierra Valley, one of the most beautiful places in California, has no telegraph communication with the rest of the world, and can only be reached by an exceedingly dangerous and difficult stage ride of twenty-five miles.

Although mendicity is forbidden by law in Lisbon, the city is said to be infested with beggars of every kind. The local foundling asylum, which, strange to say, is supported by lotteries, had at last accounts over 1,000 inmates.

London mail carriers now call at private residences for parcels, the same as do express messengers in this country. A scarlet card is furnished by the postal authorities, which, when displayed in the window, insures a call from the postman.

A Chinese orange weighing two and an eighth pounds and measuring nineteen inches in circumference lengthwise and seventeen the shorter way was taken a short time ago from a tree growing in the yard of a Maysville, Cal., citizen.

Raisin-making was first attempted in California nineteen years ago. The following year about 1,500 boxes were made, and the industry has rapidly progressed. Ten years ago the crop amounted to about 40,000 boxes. This year the crop is estimated at 200,000 boxes.

From a single kernel of wheat 1,020 pounds of grain have been produced in three years in Grass Valley, Cal. The first year there were twenty-two stalks and heads, yielding 860 kernels. These were planted and yielded one-fifth of a bushel, and last season there were raised from this seventeen bushels.

Australians have discarded the horse-bit and substituted for it a carrago, consisting of a steel band placed over the front bone of the horse's nose to which appliance the reins are attached. It is claimed for this substitute for the bit that it gives complete control over the horse without inflicting the least discomfort or torture.

An eagle kept in Vienna, Austria, died after a confinement of 114 years. Swans on the River Thames, about the age of which there can be no mistake, since they were nicked annually by the Vinter's Company, under whose keeping they have been for five centuries—have been known to survive for 150 years and more.

Nice cannot in reality be said to be less gay and brilliant than it formerly was, says the Paris *Gazette*. So, long as it retains the deep blue of its sky and sea, its warmth of winter sunshine, and its countless advantages, either for the invalid or the pleasure seeker, so long will it attract the fortunate travelers who cast themselves loose from the bleakness of a Northern winter.

There are no shops in any Abyssinian town. All the trade is done within the trader's home or compound over a glass of tedge or mattic. Flour is ground by the women of the house; on the premises bread is made; tedge and mead are brewed in each household. Each house rears its own cattle as well as children—baby, goats and lambs, fowls and chickens are brought up together, and are playmates from their youth.

The San Franciscans are very proud of what they term their Golden Gate Park of over a thousand acres. Of all the great parks of the world they assert that there is none so picturesque and none having so many resources for variety of arboriculture. Nearly all semi-tropical trees will thrive in it. For ten years the work of tree planting has been going on, and the park is rapidly becoming a most attractive spot. One of the best features of the place is the ocean view, the park being located on the shore of the bay, with a driveway along the beach.

Here and Not Here.

EMILY J. BUGBEE.

Signs of her presence all about the dwelling,
No door we open that they are not there,
Each nook and corner of the lost one telling
In some familiar object of her care.

Here, as of old, in many a sweet reminder
Wrought by the busy fingers deft and small,
In many a silent token do we find her,
Her quiet life embodied in it all.

And yet, not here, the springing step to meet us,
First at our coming with a glad surprise;
Hushed is the voice whose welcome used to greet us,
Veiled is the gladness of the shining eyes.

No more on earth her careful hands will gather
The flowers of life, that blossomed 'round her way.
Her child-like nature found in simple pleasures
Some fresh delight for every passing day.

A flower, a fern, a pink-lipped shell of ocean,
A song of summer bird or rippling stream,
Sweet haunts of nature far from life's commotion,—
These filled her spirit with a gladsome dream.

She won from life its blessing and its beauty,
By sweet content in all its smaller things;
By careful treading in the path of duty
She drank the waters of the freshest springs.

So here we find her, linked somehow forever,
In untold ways with the dear home she loved,
And yet not here shall we behold her ever,
But in the mansions of the home above.

Gone, and not gone, how strange the twofold being,
Which makes her in two worlds at once to dwell,
Her eyes the glory of the far-off seeing,
Her subtle presence in this home, as well.
—*Weekly Magazine.*

The Theatre Comes to the Aid of the Church.

St. Andrew's Protestant Episcopal Church, at Washington and Robey Streets, has adopted a debt-raising process that promises to be both efficacious and pleasant. The handsome church was erected three years ago, and after it had been magnificently furnished there remained a debt of $3,500. By subscription that amount was reduced to $2,000. Several schemes were devised to pay the balance, but all were found to be inexpedient, until, recently Manager Daniel Shelby, who is a pew-holder in the church, offered the free use of his theatre, the Academy of Music, if a suitable entertainment were arranged. The offer was gladly accepted, and Mr. Shelby consulted his employés, and all, including the orchestra, volunteered their services free of charge. Prof. L. A. Phelps gave his time and attention to the matter, and under his baton an excellent program was rendered at the Academy Tuesday afternoon Jan. 27th, at 2:30 o'clock.

The Identity of Primitive Christianity and Modern Spiritualism, by Eugene Crowell, M. D. This is one of the most important works on Spiritualism ever published and has received the eonlums of the Secular and Religious press everywhere. It is a valuable work and should be in the hands of all Spiritualists and investigators. We have procured a limited number and selling them at $1.00 each (two volumes), postage 20 cents extra per volume. The former price was $2.50 per volume. They are independent of each other and will be sold separately. A rare chance to procure a $5.00 work for $2.40. For sale at this office.

Therapeutic Sarcognomy, an Exposition of the mysterious union of the Soul, Brain and Body, and a new system of Therapeutic practice. By the well-known author, Joseph Rodes Buchanan, M. D. Price, $2.25; postpaid, $2.50. For sale at this office.

"Be wise with speed;
A fool at forty is a fool indeed!"

So said Young. Straw's show which way the wind blows, and there are a score of symptoms any one of which shows the existence of catarrh. Neglected, it will rob the blood of its purity and the system of its strength. Get Dr. Sage's Catarrh Remedy. It cures even long-standing cases, as thousands testify, and should be used for colds in the head, which often result in confirmed catarrh.

We have received Gregory's annual illustrated catalogue for 1885, published by James J. H. Gregory, Marblehead, Mass. It contains an extensive list of Vegetable, Flower and Grain Seeds and will be sent free to all who apply to the publisher.

"O, it was Pitiful!"

Of course it was! He tried one remedy after another, and finally gave up and died, when his life might have been saved by taking Dr. Pierce's "Golden Medical Discovery"—the great "Consumption Cure"—which, if promptly employed, will soon subdue all threatening symptoms, such as cough, labored breathing, night-sweats, spitting of blood, etc., and restoring waning strength and hope, effectually stop the poor consumptive's rapid progress graveward. Is it not worth trying? All druggists.

Real Life in Spirit-Land. By Maria M. King. Being life experiences, scenes, incidents and conditions illustrative of Spirit-Life and the principles of the Spiritual Philosophy. Price, 75 cents, postage 8 cents extra. For sale at this office.

For several years I was troubled with Catarrh, have tried many remedies. Ely's Cream Balm has proved the article desired. I believe it is the only cure.—L. B. COBURN, Hardware Merchant, Towanda, Pa. See adv't.

I had suffered from Catarrh for ten years; the pain would be so severe that I was obliged to send for a doctor. I had entirely lost sense of smell. Ely's Cream Balm has worked a miracle.—C. S. HALLEYS, Binghampton, N. Y.

Four hundred omnibuses pass a given point in London every day, according to a recent computation.

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Give prompt and effectual relief in all throat troubles. Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes:—"*Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using 'Brown's Bronchial Troches.'*"

The first bluebird of the year in Northern latitudes has made its appearance at Ridgewood, N. J.

The old custom requiring saleswomen in dry and fancy goods stores to stand all day long without rest or relief is being superseded by more humane rules in many of our leading business houses. Lydia E. Pinkham's Vegetable Compound is highly praised by those who have not yet been freed from the old necessity for constant standing: and is a genuine blessing in every such case, as well as to the tired out housekeeper who must be on her feet all day.

Ten thousand and eight hundred cats were found dead in the streets of New York last year.

A Special Invitation.

We especially invite a trial by all those sufferers from Kidney and Liver complaints who have failed to obtain relief from other remedies and from doctors. Natures great remedy, Kidney-Wort, has effected cures in many obstinate cases. It acts at once on the Kidneys, Liver and Bowels, cleansing the system of all poisonous humors and restoring a healthy condition of those important organs. Do not be discouraged but try it.

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Many musical instruments are now made of paper.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

The eyes of a bee contain 1,000 mirrors.

Its thousands of cures are the best advertisement for Dr. Sage's Catarrh Remedy.

A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Clio, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now have as fine a head of hair as when I was sixteen." Bessie H. Bedloe, Burlington, Vt., was troubled with a disease of the scalp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

CURES SCALP DISEASE.

Ayer's Hair Vigor imparts a healthy vitality to the scalp, and restores it to its normal condition. The son of James U. Carter, Occoquan, Va., suffered from scald head. He was cured by Ayer's Hair Vigor, and had, after using it, a fuller growth of hair than ever. Dr. Horatio Nelson, Great Bend, Ohio, finds Ayer's Hair Vigor an excellent remedy for humors of the scalp.

AYER'S
Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be reëstablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every woman who has arrived at the middle age, and who wishes to retain the original beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass., writes: "Two years ago about two-thirds of my hair came off. It thinned rapidly, and I was fast growing bald. On using Ayer's Hair Vigor, the falling stopped, a new growth commenced, and in about a month my head was completely covered with short hair. My hair has continued to grow, and is now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that erysipelas in the head left his scalp as bald as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color.

FRESH GROWTH OF HAIR.

Ayer's Hair Vigor prevents the hair from falling out, or, if already fallen, will cause a new growth. E. H. Kilpatrick, Augusta, Ky., writes: "Ayer's Hair Vigor restores vitality to diseased hair. I have used it with success." W. W. Groce, Metamora, Ind., writes: "I was entirely bald. One bottle of Ayer's Hair Vigor produced a fine growth of hair, which now covers my head."

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For the Religio-Philosophical Journal.

The Magic Power of the Living Soul.

FROM FRENCH SOURCES.

(Reported by Dr. G. Bloede.)

A conversation between a young English nobleman, Henry de P. and an intimate friend of his at Paris having turned upon the fashionable object of "Mind-reading," in which the Frenchman took particular interest, his English friend said to him: "I will tell you some experiences of my own, which will throw all your 'mind-reading' into the shade, but you must promise, if you ever make any use of it, not to mention my name. The promise was given, and the Lord, not without signs of unusual emotion, began:

"The strange incident which I am going to confide to you, carries me back to the year 1878, with its great musical performances at the Trovadero, the magnificent edifice erected by the community of Paris for the World-Exhibition, and still standing. A long and painful love affair had thrown me into a lamentable condition—my nervous system was in a state of the highest irritability. At times a dream-like benumbment came over me, which greatly alarmed me, because it was preceded by a paralytic condition of the limbs, amounting even to an impediment of speech.

"On a certain night I was on my way home after having dined with my friend, Count of X., who resided in the rue de Grenelle. I was just crossing the Esplanade des Invalides towards my residence in Raynouard Street, at Passy.... I must not omit to remark that I had eaten a very moderate repast, consisting only of a plate of soup, a small morsel of meat and a light dessert of fruits. My wine I had only taken mixed with water, and to the fruits a small glass of sherry.

"Nevertheless, when I had reached the Quay d'Orsay, I felt my head becoming very heavy, and I began to reel like a drunken man. I then noticed that violent contraction in the chest which used to precede my benumbing fits, and soon my condition became such as to force me to hurry to the next bench on the Esplanade, upon which I let myself glide down.

"I momentarily closed my eyes, as it seemed to me, for a few seconds only; but when I thought I opened them again, everything around me was changed, although I did not notice this at once. My attention was first roused by the passing of a military-man on horseback, in a foreign close fitting uniform, light blue with golden laces, a costume not worn in the French army. I called to mind, however, that the performances in the Trovadero had brought several foreign officers to Paris, and so the strange uniform ceased to astonish me. I tried to get up and continue on my way; but I was seized by vertigo and felt as if walking in a cloud. By and by I became aware that I was walking on a narrow, quiet street, and I imagined I had got into the street labyrinth of Grenelle. I went on at random until I halted in front of a grand avenue, planted with trees, illumined by gas-lamps and surrounded by magnificent buildings.

"For a moment I fancied myself to be in the Champs Elysées, and I asked myself how I could have crossed the bridge without noticing it. But it was not the Champs Elysées, it was a promenade running in a circle, of a foreign character, perhaps Italian. I saw several people walking there and some carriages, which, however, had a clumsier appearance than those of Paris. Involuntarily I turned my steps toward a magnificent palace, in front of which a long row of carriages was standing. Some mysterious, irresistible power attracted me there, I ascended the broad marble staircase, and at once found myself within a concert-hall, decorated in the best style of Louis XVI, and crowded with people.

"Nobody noticed me. I was as in a dream although I knew quite surely that I was not dreaming. But I saw everything as through a veil, everything appeared misty, even those persons whom I labored to recognize.

"There were many young women in elegant toilets, their youthful faces beaming with joy, surrounded by glittering gold-trimmed uniforms, mixed here and there with a few gentlemen in black, who among the bright colors around them, looked like black butterflies flitting about a bed of flowers.

"Suddenly perfect quiet set in, and the looks of all were directed to one end of the hall. There a young woman made her appearance on the *estrade*, dressed all in white—and I knew her—it was Thepshe!"

Here the Lord stopped for a moment, his face covered by a deadly pallor. A melancholy smile passed over his lips, and struggling for composure he continued:

"I omit to recount my painful romance. You know most of it, and that will suffice. I have loved her with all the power of my soul! I loved her for her truly womanly beauty, and for her wonderful gift of song. Why and how that love had caused me such terrible sufferings, you know and comprehend, and I need not go into particulars.

"Upon the advice of my friends, I took on a certain day the resolution to irrevocably break a bond which destroyed the happiness of my life and was unworthy of myself. As a man of honor, however, I decided to speak to her frankly for the last time.

"'Then let it be so,' she answered, with a peculiar expression, staring at me with penetrating eyes, as if she tried to ascertain whether my resolution was irrevocable. 'You understand me,' she said, 'and just now, I may perhaps begin to love you sincerely and powerfully! I know the constancy of your heart, and the pride of your high sense. You will not return to me. But let me tell you that forthwith you will have to suffer more from your obstinacy than you have suffered from my real or imaginary faithlessness. My image will follow you, and not leave you any more. Without seeing each other we can inflict torments enough on one another.' She said all this with the greatest emphasis and conviction, but I believed this to be her last trick, and I stood upon the resolution which reason dictated to me.

"What she had spoken was fulfilled. Always and everywhere her image persecuted me. I saw her dreaming and waking. I saw her enticing and enchanting, consuming my heart and inflaming my senses. But this time, when I saw her in the concert-hall, it was quite different. What I saw there was not the picture of a dear remembrance; it was herself, and with wonderful distinctness. Everything surrounding her grew more and more nebulous, she alone always clearer, more resplendent, she the never-to-be-forgotten one, the tormentress of my soul! She seemed to be bathing in light, with her rich curls set off by flickering rays, with her transparent complexion, her queer, magnificent eyes, shaded by dark brows, those eyes shining with a wonderful metallic lustre, that look so penetrating, so charming and yet so terrible! Her neck seemed to be in a convulsive agitation. I thought I could notice the violent beating of her heart against the white satin of her bodice.

"She sang—I do not know what it was. It seemed to be some Italian *aria*, a song of a peculiar old-fashioned character, and for that reason just highly modern—some passionate, melancholy song, full of the expression of tenderest love.

"There was a little pause. I heard a piano emitting a stormy passage. She was about to repeat her song, but a deadly pallor spread over her countenance, and uttering a piercing cry, she pressed her hand convulsively to her bosom.

"A great commotion rose about her—people stormed the *estrade*, which I climbed with the others. Then her eyes, those miraculous eyes, met my own. She three times cried out my name, then her body shook as in convulsion and she fell backward, straight and stiff. I felt a stinging pain in my chest at the heart as if something were breaking there and I were about to choke, till after a violent and painful effort I regained my breath."

"Did you wake up then?" inquired the Frenchman.

"If you want to call it so," the Lord continued, smiling painfully. "Certain it is that I regained consciousness, leaning against the bench with a heavy head and a reddish mist before my eyes. I did not believe that I had slept—but I was now afraid I might go mad. During the next two days I did not dare to speak to anybody about that strange hallucination. At last, restless and full of anxiety, I went to see my physician, Dr. X., who had already treated me several times.

"He at first listened to me with apparent indifference, but gradually his attention seemed to grow more and more intense. When I stopped he suddenly cried: 'Is that all perfectly true?'"

"Do I look like one joking? Or do you know me as a scoffer?"

"'You have never been at Vienna?'"

"Never—why do you ask that?"

"'Has not Miss X. recently performed in Austria?'"

"I do not know that. One month ago she was at St. Petersburg."

"'Had you heard nothing of her for a long time?'"

"For a very long time—for all my friends avoided reminding me of her."

"The Doctor for awhile silently fixed his eyes upon the ground; then he rose from the seat and took up a large album with photographs, and unfolding it before me said: 'Look here,' pointing to a view of the Ring Theatre. 'Do you know this?'"

"Yes, this is the place I saw in that vision."

"'And you have never been at Vienna?'"

"Never! Neither have I ever seen a picture of the Ring Theatre. This is very strange!"

"'It is, indeed, stranger than you imagine,' he continued, and reached to me a morning paper of the day, pointing with his finger to a passage in it. 'Read that!'"

"I read: 'A painful intelligence has just reached us from Vienna. Mrs. X., the excellent singer, who recently had such great success in the opera at St. Petersburg, sang last night at the Palace Gulozinki. Suddenly she was seen to turn pale and with the cry: "Henry! Henry! Henry!" she sank dead to the ground. Dr. Goslin who was present declared that the unfortunate artist had succumbed to an attack of *angina pectoris*. She seemed for some days particularly melancholy and cast down, but beside this there was no symptoms to indicate such a tragic termination.'"

"The paper slipped from my hands. For a few moments the Doctor and I stared speechlessly at each other."

"What do you say to that?" I asked at last.

"'And what do you say?'" replied the Doctor.

"I? I do not know what to say. It is scarcely credible!"

"'Why not?' said the Doctor almost angrily. 'Go to the "Salpetriere," and you will see, how at the command of a young man with flaxen hair, a pupil of Dr. Charcot, women fall asleep and their minds travel a hundred miles from Paris! This time you have felt the psychic influence of Miss X. There is the secret! Yesterday she only died as the victim of the high tension of her soul, of which you have experienced the effect. We are sometimes witnesses of such incidents, and find their solution in quite natural phenomena. Formerly it was the custom to look for the miraculous in everything and for the supernatural in the most common events. Now it is customary to put the miraculous "to the account of physiology." But to give the explanation will always remain too difficult a task.'"

REMARKS OF THE REPORTER.—It may be that the "science of physiology" may yet advance far enough to generally recognize such occurrences as here reported, as natural phenomena; that is, as such lying within the pale of physical humanity. We subscribe, however, to the Doctor's last words, that their "explanation will always remain too difficult a task," adding, though, to physical science. The magic powers of the human subject under all circumstances prove the real being of the latter to be of a sphere beyond the possibilities of physical knowledge.

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

I wish to record my deep interest in the present movement in the direction of Psychical Research. As set forth in the editorials of the RELIGIO-PHILOSOPHICAL JOURNAL and advocated by a number of your contributors, I confess to a sense of conviction of the desirableness and urgent need of the better and more general understanding of the foundation of our faith. It cannot be possible that the beautiful truths contained in the spiritual philosophy will be always environed by what is now termed "conditions." We *may* be sure that something must be done to give satisfaction and joy to the mass of people above what is now set before them in the form of "second-hand faith." There is a large number of persons who, like myself, agree with Bro. J. V. Blake, that "after all allowance has been made there is still a residuum of fact," and with W. E. Coleman after admitting that perhaps "nineteen-twentieths of all the so-called spiritual manifestations are frauds, yet there remains a winnowed residuum of truth."

The world is tired of looking to the churches for any thing more than the old story of belief. We must *know* from evidence that admits of no doubt. The market is wide open and calling for supplies, and there are many who are offering their wares at almost any price, from one dollar up to the utter abandonment of all reason. From these vendors thoughtful people soon turn away with a disgust that perhaps often carries with it much that is valuable. If the true friends of the cause will join hands in honest purpose, I am satisfied that we shall soon be able to know and converse with our spirit friends with as much satisfaction as we now enjoy with those in the flesh. But mark you, it must come under some hitherto undiscovered mode. It may bring with it many of the already attested facts, but it must be divorced from all the possibilities of being misunderstood if it ever becomes the "religion of humanity." There may be a certain "close-communion" few of us who are ready to risk our souls and all others in whom we are interested, on the absolute proofs already reached. But this falls far short of the needs of the race. The entire Christian church and most of the outside world are groping in darkness with none to point the right way. I am not at all confident that I can offer any valuable suggestion as to the best mode of reaching the desired object, but I have some clearly marked convictions as to the character of the object when attained. I have not the least objection to receiving this "heavenly morsel" in any form approved by the laws of nature and God, but I strongly suspect that the ordinary view of what we call the "medium," must be greatly modified. Some of the best tests narrated in our books and journals, are without the aid of mediums at all. Not many days ago the JOURNAL contained the narration of a remarkable case where a man hurriedly went into a back room of his house and found his spirit mother fully materialized. Most of the Bible descriptions of the return of the dead are quite independent of human mediumship. Please refer to the case of the "spirit man" with drawn sword resisting the progress of Balaam. And the two "angels" (men) who came along at the close of day and saluted Abraham while sitting in his tent door. Also the return of Jesus to his disciples as they met for prayer, and his overtaking the two heart-broken men on their way to Emeas. What I insist upon, is that every man shall be "a priest in his own house," or something that shall compass the same end. I am not able yet to see why a spirit in clothing itself in "form" by which to be recognized, should not just as easily draw the material for this purpose from the elements which surround human beings, as to take it from a human body. What is there in what is called "aura" that does not exist in one particle of matter as well as another? I think that every intelligent Spiritualist will admit that some at least of the very highest evidences of spirit return have been outside of the general mediumistic rule. This being admitted, all that I claim is made clear. Now we are prepared for the new departure. No one can deny that the "medium" has not fully met the demands of the world. Who can now tell but that the non-mediumistic is the open door through which shall come the light? If you answer by asking why there has not been more evidence of this if it is to be our future hope, I will reply that this field is almost entirely uncultivated. How few are in the habit of observing the direction of Christ, the greatest of teachers, to "enter into thy closet and shut thy door." Here I suggest is the "corner stone" of the largest results of Psychical Research. S. D. BOWKER.

Kansas City, Mo., Jan. 27, 1885.

For the Religio-Philosophical Journal.

THE SPIRIT VOICE.

Who Can Understand It?

BY M. R. K. WRIGHT.

I am always pleased to see a communication from Alexander Wilder. An article from his pen appeared in the JOURNAL of December 27th, entitled, "Knowing from the Essential." It was full of comprehensive ideas and meaning. In view of my spiritual experiences I desire to express my gratitude for his appreciative words and thoughts. How few there are who understand the nature of spiritual gifts, or realize that there are serious consequences attached to the exercise of them. Brother Wilder says:

"I once heard a voice that no man uttered. The ear cognized it not, but the sensorium did. It was an utterance none the less real, because no corporeal sense had been its medium."

Then he adds: "I had no alternative but to obey. I obeyed unquestioningly and saved my life from destruction that was immediately impending."

What a happy confession, and what a remarkable and touching case of angelic mediation! The spirit voice is heard when danger is imminent. Is this the law? Necessity demands conventional action. It is a consolation to realize this fact. But why are we not all so constituted? The number who hear the "still small voice," as compared to those who do not, is very great. Then again, there are degrees in this privilege. One hears a voice as a warning; another as a guide in some enterprise; another is companioned by it. Socrates was one of the last. He says, when addressing the tribunal that condemned him to die:

"What is it that has prevented me from appearing in your assemblies? It is that demon, Athenians, that voice divine, which you have so often heard me mention, and which Melitus has taken so much pains to ridicule. That spirit has attached itself to me from my infancy. It is a voice which I never hear except when it would prevent me from persisting in something I have resolved to do, for it never exhorts me to undertake anything. It is that which has always opposed me when I would have intermeddled in the affairs of the republic; and its opposition was very seasonable; for I should have been among the dead long ago, had I been concerned in the measures of the State, without affecting anything to the advantage of myself or country."

What are the terms upon which the Spirit-world gives mortals guidance and protection? Brother Wilder seems to enjoy a certain measure of communion and defense; but he has his doubts about the propriety of asking too many favors of the Gods. He says:

"I do not seek to hear such voices. I do not think it right or wise to do so. I would expect to be trapped presently by delusions, and led I can hardly guess where."

Does not this amount to a confession of uncertainty as to the propriety of holding intercourse with the dead, or of often placing confidence in their suggestions? I have myself listened to the voice of a spirit brother or messenger, for over fourteen years. At all times and in all places the voice is sensorially present. It is true that I have sometimes realized certain delusive influences, as psychologically imposed upon the senses by the spirit, as a punishment for importunate demands upon my part, and have otherwise suffered very much, but constant communion with the spirit has taught me to be cautious and not incur such penalties; yet I doubt whether any person ever held such a gift from the departed without suffering pain and displeasure, more or less.

Why I have been permitted to enjoy or possess (for it is not always a source of enjoyment) this remarkable privilege I am unable to say, unless it was given to satisfy my personal longing to understand the fate of an only brother, who died when I was quite young, and for whom I had naturally a very deep affection; or otherwise in answer to some thirty years faithful devotion to the interests of the unpopular and, to me, expensive cause of Spiritualism, which, as a matter of fact, I now view in a very different light from what I did some years ago.

My experience has taught me that the departed are invisible tenants of the earth's atmosphere; that their situation makes them superior to us. They enjoy greater knowledge than we do. It is not often that they make any display of this knowledge. As Brother Wilder says: "It seldom evinces any effort to appear to be something transcending my faculties. It will revive a memory, arouse me to the fact that something would better be done promptly, that such a thing is right or such a thing is wrong; but it seldom or never shows a reason for it."

This is the general rule and the invariable experience. Why is it so? Physical phenomena become diffusive. Instead of the rappings—probably the best form of manifestation ever given—we now have fifty or more methods. In the field of mental evidence, we find psychological delusions of the senses, pleasant, yet evasive replies to important questions, or stingy silence.

The spirit rebels against constrained intimacy. It astonishes us by marvelous demonstrations, but seldom by open or encouraging wisdom. It perceives our thoughts and talks to our status of mind. What is the matter? Can we not discover and treat the cause and not constantly doctor the symptoms of this difficulty? Can any preferred Psychical Society deal with such levity of power and purpose? Brother Wilder says:

"Let no one exult. It cannot be brought into rules and held. If one endeavors to exhibit it, he will be unable; it will elude him."

Now this is a very bad state of things for us. Can we not correct it? It may be the defense of the spirit in some instances. There are those who have suffered greatly from spirit control. Perhaps they were not needed, or, as the Christian would say, "called." Sometimes we are more anxious than prudent. We may imagine that we have a great mission to perform, when we really have not. Such instances are very common. What we need is greater wisdom and more sober and discreet thought. In dealing with the voices we must be considerate, frank and candid. Unitedly we should petition them for something better, more satisfactory and enduring. It is not enough that the dead simply advise us. We need a reason in all counsel. If they refuse this, we are not in need of them. I for one am better pleased to contemplate the future in the light of verifiable evidence. It makes my existence here more acceptable to really understand things and believe less. The presence of a voice is no disadvantage, as I have often had occasion to note. It becomes a guide in time of need. It gradually awakens our thoughts to a knowledge of things spiritual. It gives us hope, and strength and resolution to do well and not ill in life. Let us have more of them.

Niagara's Ice Bridge.

The ice-bridge generally extends from the Horse-Shoe Fall, to a point near the Railway bridge, lasts generally from two to three months, and is crossed by hundreds of foot passengers during the winter. The ice forming the bridge is ordinarily from one hundred to one hundred and fifty feet thick—rising from fifty to sixty feet above the natural surface of the river. The tinge of the waters from the dark green of summer, is changed to a muddy yellow; huge icicles, formed by an accumulation of frozen spray, hang perpendicularly from the rocks; the trees on Goat Island and Prospect Park seem partially buried; a mass of quaint and curious crystalline forms stand in lieu of the bushes; the buildings seem to sink under ponderous coverings of snow and ice; the tops of trees and points of rock on which the dazzling white frost work does not lie, stand out in bold contrast, forming the deep shadows of the entrancing picture; the whole presents a wild, savage aspect, grand and imposing.

If one can see Niagara but once, it had better be in winter than in summer. The scene is one of peerless grandeur, worth going hundreds of miles to behold.—*Lespinasse's Notes on Niagara*

The Michigan Central is the only route running to Niagara Falls, N. Y., and to Niagara Falls, Ont.; the only route running trains directly to and by the Falls and in full view of them, stopping for the convenience of passengers at Falls View, almost on the very brink of the great Horseshoe Fall where the finest view of the Falls is obtainable, skirting the gorge of the river and crossing it on the steel double-track cantilever bridge in front of the Falls, and affording the grandest views of the upper and lower rapids and other points of great interest.

The Oath a mere Empty Form.

The Washington correspondent of the Chicago *Tribune* says:

Speaker Carlisle said the other day that he believed the time would come when the form of an oath would be done away with in the courts. This expression of opinion was brought out in a general conversation upon the subject of the rejection of the testimony of an agnostic in the Swaim court-martial. Mr. Carlisle said that under the present methods of taking testimony; the evidence of a most worthless character who took the oath would be taken against that of the most scrupulous and high-minded man, who from his very sense of truth could not say that he knew that there was a God. He thinks that there never was a case tried in any court where there was not perjury of some kind on both sides. He never yet has, in all his legal experience, seen evidence that the oath alone restrains a man from making misstatements in his own interests. He would have each man give evidence without any preliminary form, and then it would stand according to the character of the witness. Each witness would be upon his honor. There would be no trouble in providing penalties for giving false evidence as there is now. The oath is a mere empty form with the majority of men and should be dropped.

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THE RELIGION OF SPIRITUALISM.

By EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism Identical with the Religion of Jesus.

The following excerpt from its pages will give earnest of the flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand confirm all its cardinal and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure living and charity, are as cardinal to Spiritualism as to modern Christianity."

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves, and if, with this knowledge we fail to walk righteously, the greater is our condemnation."

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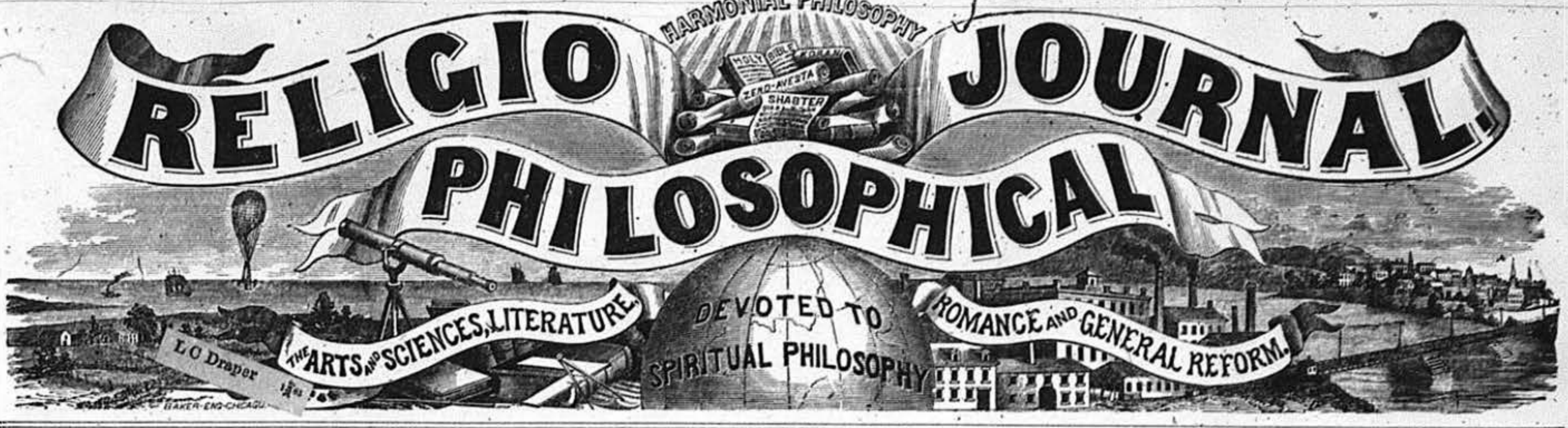

L C Draper

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVII. CHICAGO, FEBRUARY 14, 1885. No. 25.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ROMANISM,

In its Relations to Modern Thought.

Address of E. T. Cahill, Esq., delivered Jan. 24th, 1885, at Weber Hall, Chicago, before the Philosophical Society.

[Stenographic report for the Religio-Philosophical Journal.]

MR. PRESIDENT AND MEMBERS.—This century is a modern one, of progress and enlightenment, in which human skill and knowledge eclipse all past efforts. At its dawn, man, politically and socially, was in no envious position. The masses of humanity were the hireling of the fortunate few. The tears and lamentations of the poor and degraded were heard on the Eastern and Western Continent. Slavery and human torture were almost universal. Religion, the solace of humanity, had become the prey of the unscrupulous. To-day what a change! We have passed from darkness to daylight; from slavery to almost universal liberty; from bigotry to religious tolerance.

The advancement of our material progress has so absorbed our attention, that man's moral or religious nature has been pushed aside. If we turn to religion, it is only to apply the same means of appreciation; to consider the great factors in this material and intellectual advancement.

This age is undoubtedly scientific, and when we study we seek to apply the same test. We have fathomed nature's secrets, subjugated matter to our whims, and discovered new laws and properties which have revolutionized our age. Faith has been placed in the judgment of such men, and when they turn their thoughts to religion, the world looks for the same result. The effect has been to lessen faith. Let me quote from former believers.

"We must remember," said Ingersoll, "this is a world of progress, of change. There is perpetual death and perpetual birth." The author of "Progress and Poverty" says: "What is going on is not a change in form, but the negation of ideas from which religion springs." Matthew Arnold says that immortality is not a matter of certainty, but only of humble trust. The same author says: "The miraculous data of the Bible proceeded from imperfect observation and boundless credulity. The story of the magic birth and resurrection of Jesus so originated." Dean Stanley says: "The crude notions prevailing twenty years ago on the subject of inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars. Of the 11,000 English clergymen who declared in favor of these crude notions fifteen years ago, probably not fifty would do it again. This change is also evidenced by the efforts made by members of various sects of religious belief and of no belief to devise some new form of religion, whereby society may be saved. All recognize its necessity. The question of the hour is, what shall it be?"

Ingersoll wants a religion of humanity; of mutual love and assistance. Dean Stanley and Matthew Arnold want a religion known as the New Christianity, whose basis is to be a recognition of Deity, and their individual ideas to form its creed. Others desire a religion based on man's temporal and material happiness.

The reformation and the present efforts to construct a religion based on human reason presents an evidence of the weakness of the human mind to attain its ultimate end by a religion whose author is decrepit man. Martin Luther had no idea of the work he engaged in when he rebelled against Rome, nor had any of his disciples. Look at the numerous sects which have since sprung up on all sides, and its outcome is a serious question. Some new sect is found budding into life almost daily. Why these numerous bodies? these disputations? this uncertainty? If Christianity is a truth, these are a caricature on truth, for they differ in many of the most important elements upon which to place belief.

Whatever the outcome of the change in belief, we cannot overestimate the spirit which tolerates a recognition of the right of all to express themselves as they may desire, and to worship in any form, or no form, of religion. I recognize in this change nothing to suggest a state of society which would produce anarchy or chaos. This setting to thinking of the mind to the considerations of religion will produce results to man's benefit. Either religion and the belief in a Deity is a truth, or is not. I believe it to be a truth, and he who seeks will ultimately find it: that out of this controversy will come Christianity in triumph to again administer to the wants of all, because her master and founder said, "know ye the truth and the truth shall make you free;" that this triumph shall be borne by the tried friend and comforter of mankind, the Roman Catholic Church.

This will seem absurd to the followers of Prof. Huxley, who said, "That she is one spiritual organization which must resist, as a matter of life and death, the progress of science and modern civilization." And you may justly ask, can the Catholic Church produce for us evidence acceptable to reason, that there is a Deity for whom she can authoritatively speak; that she is in favor of modern thought; material progress, universal education, scientific pursuit and liberty of the individual?

As to the existence of a Deity, reason itself should produce an answer. Examine the creation and the laws governing it. We might ask with St. Thomas, "Whence does it come? Not simply from the things themselves; for nothing can in the same respect be at once the cause and the subject of motion. Motion implies passivity; a thing moved must be under the influence of something distinct from itself causing the movement. Certain causes produce certain effects; and we find these causes existing in regular order. Causes are themselves the effect of causes; the parent is the cause of his child being, and he, himself, owes his being to his parents. If we prolong this series to infinity, we cannot escape from the conclusion that there is a God." Cardinal Newman argues from the fact of conscience, "that man has by nature a sense of right and wrong distinct from the knowledge that certain actions are hurtful to others."

The Church however is not dependent on reason for the existence of a Deity. God has made himself known on earth, and left with his Church the mission to teach all how to reach his kingdom. We have historical proof of the fact that Christ Jesus is God; that he has communicated with us, and left a Church to which he has been pleased to confide his mission. "Go ye—teach all nations, and behold I am with you even to the consummation of the world."

You cannot deny the existence of the holy writ, nor of Jesus Christ on earth as an individual. We know Christ lived in a certain country and age; that he founded a religion; that he claimed to be divine; that he selected for his associates twelve poor, illiterate men. Within a century, this small band changed the thoughts and sentiments of most enlightened nations of the world respecting religion. Within the fourth century, in spite of religious persecutions, ancient Rome pays tribute to this body, and recognizes it as the expressions of divine knowledge. Upon the fall of this same empire she was sufficiently strong to reconstruct a civilization out of its ruins. Every nation in Europe is to-day indebted to her for its civilization. These facts none can deny. Show a like state of facts, and I will admit the Christian religion is not divine.

The growth of Christianity is an evidence of its divinity. Not a nation, not a creed, but pays tribute to it, by adding to its members and bearing testimony to its method of conquest.

The evidence that Christ founded a Church is found in the words spoken by him: "Thou art Peter, and upon this rock I will build my Church," etc. The apostles recognized Peter as their head. Scriptural tradition says he was treated as such. His successors have always been considered as the head of the Roman Church.

The Catholic Church alone claims to be the interpreter of scripture and divine revelations. She does not pin her faith to scripture, but on living traditions handed down from one generation to another. In the interpretation of scripture she teaches they shall be considered only in so far as they relate to faith and morals. She claims to speak for its inspiration and interpretation, making the church a living teacher. For fifteen centuries none questioned this claim.

The Reformation was not a religious movement whose object of belief was a new God, but simply an effort at reforming the old. Had not the State usurped the prerogative of the Church, it would have ceased to be antagonistic to the Catholic Church. The Erastian theory of Church and State has been its mainstay and support, viz.: that religion is a mere creature of the State, dependent on it for existence and support. We know that the power of the State was used to enforce its religious mandates, which gave us that spectacle of horror, which chills our blood when we read of the conduct of nations in the enforcement of religious mandates. This religious intolerance on the part of European nations has continued to our day. England only within the last century has allowed religious tolerance. Germany but a few years ago sent from her shores the instructors of this Catholic faith.

The Catholic Church has always taught that Church and State are two distinct entities. The Church does not desire, nor does history show that she ever exercised an absolute control over the State. The Church mission is not to labor solely for man's social and material prosperity, but to teach him his moral duty to his Creator. In laboring for this cause the Church has always encouraged man to attain the highest social order and labor for the prosperity of the State; for there is nothing more conducive to the attainment of a strictly moral and religious life than a faithful father, friend and neighbor of good and loyal citizens. Man must work out his subsistence here; must be fed, clothed and educated in the affairs of life, otherwise the object of his creation will be destroyed.

The Church has always sought to impress this fact upon mankind. History is full of her noble acts in assisting him in his temporal affairs. Civilization as it exists to day is but her creature, she taught the hordes of Northern Europe not only to adore God, but to use agricultural implements. He who doubts this would do well to read Guizot, Macaulay and Hallam. Read in the accounts of Prescott and Bancroft the labors of her missionaries in this new land. Go to-day to the Indian Territory, and on the Indian Reservations you will find the same disciples teaching the red men Christ crucified and the use of the plough and spade.

If the Church is opposed to material progress, why has she thus burdened herself with man's labors? She delights in the enterprise of her children. The higher they ascend, the more they become like their Creator. Whatever tends to the elevation of man, tends to the elevation of his Church. The higher the civilization, the greater her prosperity and the more lasting and permanent her work.

No cry is oftener heard than that the influence of the Catholic Church is to keep the masses in ignorance. The Church claims to be a patron of learning. Knowledge is power and she knows its value. With it she strikes down error and eradicates heresy. Without it she is doomed to perish. She is entitled to the praise of having originally established schools in the sixth century. Hallam says, "The cathedral and conventional schools preserved that small portion of learning which continued to exist in the seventh and eighth century." From the tenth to the thirteenth century is the Iron Age, or Age of Darkness; no civilization, no life, other than that in the field. Education could find no home here. In the fourteenth century we find a glimmer of light; at the dawn of the fifteenth, learning again became cultivated and took its place among men. In this new era will be found not only knowledge of theology but of all kinds of learning. Colleges and universities sprang up on every side. Oxford, Cambridge, the Universities of Paris, and others were founded and endowed by the Church. Hallam says she rescued ancient manuscripts from destruction, accumulating them in libraries, making translations from the Greek, and by the perusal of the best authors rendered their substance and language familiar to all scholars. Of those engaged in this work, no patron was of such importance as Nicholas the Fifth, who became Pope in 1447. "Every scholar who needed maintenance found it gratuitous within the Church of Rome," says Hallam.

To her the world is indebted for those great master-pieces of sculpture and painting which are unsurpassed in ancient or modern times. In her homes and sanctuaries we find gathered such men as Camabue, Giotto, Leonida da Vinci, Raphael, Michael Angelo and Paul Veronese, devoting their lives to the endeavor to raise to the height of perfection the emblems of religion. Some contended the reformation was the dawn of literature. Hallam says: "On the contrary it is probable the principles of the founder of the reformation and the natural tendency of so intense an application to theological controversy checked for a time the progress of philological and philosophical literature." Erasmus says they destroyed literature. Since the reformation the Church has struggled not for the advancement of learning, arts and science, but for existence itself. Not a power but has tried to crush her. How kindly the reformation took to efforts at teaching, will be seen from the following: "Papists may not keep or teach any school, under the pain of perpetual punishment. If a person sends another abroad to be educated or contributes to their maintenance there, both parties are disabled to sue and shall forfeit their goods and chattels." I say, shame on the nation that could pass such laws! Wherever the Church has continued her work undisturbed, she has kept pace with the tendency of the age for education.

If the Catholic Church is opposed to the education of the masses, why accept in Catholic Ireland the National school system. This has been accepted by the Catholic clergy in Ireland, not as the best, but the best under the circumstances. I find that in 1880 of the 1,083,020 actual attendance on the National Schools 79 per cent were Catholic. In our country Catholics have 3,500 schools and 500,000 pupils, yet we are charged with being opposed to the education of the masses. I regret the feeling manifested by many of both parties to this controversy. A few weeks ago Mr. Salter, of the Ethical Society, of this city, branded the Catholic schools and the foreign element, as an enemy to our institutions, but gave no cause, as I could see. On the other hand, we find those who make war continually on the public school system. These two extremes should be frowned down by all intelligent people. There should be no hostility between these two systems; both are engaged in a most laudable work. They should be friends, not enemies. One labors for the material, the other for the material and spiritual. The Catholic Church teaches that without an education, teaching one's duty and obligation to the Infinite, man would be imperfect. She sees the danger and in endeavoring to divert it, gathers together her children that they may not only know the three R's but also their obligations to God. There is nothing in this that points to danger for State or society, but the reverse. Could a school system be so adjusted to meet the demands of the Church, she would be its foremost friend and protector. She sees the tendency to partially educate the youth. Hence she is obliged to burden herself with this duty. She hesitates not to-day to throw open the Vatican Library for the use of all. Macaulay says: "We see during the last 250 years the human mind has been in the highest degree active. It has made great advance in every branch of natural philosophy. It has produced innumerable inventions tending to promote the convenience of life. Medicine, surgery, chemistry, engineering have been greatly improved, though not to so great an extent as the physical science. Yet we see that during these 250 years, Protestantism has made no conquests. As far as there has been a change, it has on the whole been in favor of the Church of Rome."

If she has encouraged education, she has also encouraged science. Under her guardianship Don Henry founded an academy for teaching nautical science and first constructed nautical instruments. We are indebted to the school of Salem in the eleventh century for the study of medicine; to Mundimus for the science of anatomy; to natural history belongs the name of Albert Magnus; to mathematics, that of Regiomontanus; to chemistry, Basil Valentine. Astronomy has always been considered one of the leading departments of science. The church brought it to perfection. You may point to Galileo and the Copernican theory. True, but when the Church condemned Galileo, it was because of her belief that his opinions were an invasion of her scriptural teachings. Yet even then Bellermine said, "That if scientific proof of Copernicanism were discovered, Scripture would be Copernically interpreted."

In our day who has occupied a higher position in this department than Angelo Secche, a Catholic priest. His lectures on the sun in Paris, in 1867 brought him to the attention of the scientific world. A commentator says: "He pushed to the utmost the study of heavenly bodies by means of spectrum analysis. We are indebted to him for the fact that the sun is surrounded by a vast ocean of flame to the depth of 5,000 miles." We are also indebted for the discovery of electricity to Galvani and Volta, both Catholics. The Church led, by fifteen years, the nations of the world in the perfection of meteorological observation, and brought it into practical operation. She gave us musical science, agriculture and engineering. It is urged that the Church is opposed to present scientific thought, as expressed by Darwin, Huxley and Tyndall on evolution. The Church is not alone in its opposition. Mivart, Abbe Blanc and De Reyne reject it, and no one will question their devotion to science. She is not opposed to true science, but she sees in this new system many inconsistencies both with reason and revelation, and is consequently obliged to reject it. But she does not prohibit scientific research. She only points out the errors to be guarded against by investigators. Her desire to encourage this research is evidenced by the letter of Pope Leo XIII. in 1880, inviting the study of philosophy and science. "Disposal of Providence itself," he says, "requires that in bringing back nations to the faith, human science should be asked to lend its aid, and antiquity attests that this was a laudable and wise factor of the most illustrious father of the Church, that nothing is more useful to philosophy than diligently to investigate the secrets of nature and be long occupied in the study of physics."

In all Catholic colleges and universities, education embraces the study of astronomy, zoology, mineralogy, anthropology, chemistry and mechanism. By education and study, we develop the mind, and by this development reach the highest knowledge attainable. She says with St. Thomas, "The study of creation tends to the destruction of error and the fortifying of the truths of divine faith."

This is an age of liberty. The intellect must be free. Doubt is the first essential condition for intellectual progress. It is said the Church hesitates not to place limits in the judgment of man; that she asserts she alone is possessed of all truth; that the Pope claims to be infallible, consequently you are debarred from taking part in intellectual progress. Who dares to say that he knows nothing? that he has discovered and learned no new truths? Such a man would be called a fool. His knowledge of some things must be absolute. If he is a lawyer or a doctor, he knows there are certain principles he accepts as truth; if a mathematician he accepts certain theorems; if a geologist, accepts the laws of crystallization. Why accepts these things as truths? You answer because they are truths. Are you not therefore subject to that same debarment of the intellect, by which you seek to judge the church, by the acceptance of these truths. The church says she speaks the truth and consequently must be respected. You are just as much bound to accept her teachings as those of the professional and scientific man. Consequently the assertion of doubt, when we have truth, is ignorance. The acceptance of the Pope's infallibility, or any other dogma, is no restraint of one's intellect. The Catholic knows the opinions of 701 Bishops recently assembled in Rome, should be accepted as that of a greater mind than his own; that their opinion on theology is far superior to his; that in accepting their teachings he simply submits to a superior mind. The lawyer accepts the decision of the court as the law. To say that it is not, after it has been passed upon by the Supreme Court, is to assert his ignorance of the law. Therefore the Catholic, by accepting the teachings of the Church, simply submits to a superior knowledge. The Pope's infallibility is not personal, but official. He is not personally infallible in the sense that every affirmation of his would be infallible or that of his private judgment he could require of the faithful the acceptance of new dogmas. The Pope is not infallible as a learned man, as a priest, as a temporal prince, as a judge, as a legislator. He is neither infallible nor implacable in his life, in his political views, his relations with princes, nor even with the government of the Church; but only when as Supreme Doctor of the Church, he pronounces a decision regarding faith or morals, which is then to be accepted as binding on all the faithful.

The Catholic, in accepting the decisions of the Pope, acquiesces in the supreme knowledge possessed by the universal Church. The infallibility thus claimed is limited to faith and morals. The right to thus speak infallibly will be found in the Scripture, and in the traditions of the Church. By accepting the infallibility of the Roman Pontiff the Catholic surrenders neither reason nor individual liberty. You ask, has not your Church and Pope spoken on matters other than faith and morals? True, but she only exercised the right of paternal care or privilege. She like the true parent, seeks to keep from her child that which would corrupt his faith and morals. We have a society for the suppression of obscene literature. The United States sees no infringement of liberty, either of the person or the press, in putting into Mr. Comstock's hands the right to inspect the mail and arrest those engaged in this nefarious traffic. Upon what principle does the Government claim this right to open the mail? Solely on the ground of public policy—to protect the innocent from the corruptor of morals. Likewise the Church restrains the hand of him who would corrupt her child. The Church has condemned as unworthy of belief, works of scientists, because of their tendency to err, and their unwarranted charges against the Church. Had our leading scientists and philosophers contented themselves within the limits suggested by Spencer, that "science shows that we can know phenomena only, that its arguments involved no denial of an existence beyond the phenomena," censure would not have been pronounced against them. But when they sought to go into the realm beyond, she saw the danger and sought to avert it.

Herbert Spencer has not hesitated to go into the supernatural, and erect a god known as the "Unknowable." The outcome of this license has produced a skepticism that tends towards the destruction of all that is beautiful in life; love of God, charity for our neighbor, consciousness of right and wrong, all fall before this new school of philosophy. What kind of a spirit of brotherly love do you call this? "By giving the feeble a better chance to propagate their kind philanthropy is only filling the world with the infirm. We build asylums for the imbecile, the maimed and the sick; we institute poor laws, and our physicians exert their utmost skill to save the life of every patient to the last moment. The effect of the survival of all those who would be eliminated by the principle of selection is to increase the pressure of population on the means of subsistence." These are indeed words of kindness for the feeble, poor and unfortunate. The mind that could suggest this, must believe that man is but an animal.

Here are some of the words of the high priest of the Unknowable or the Agnostic creed: "The quality of society is physically lowered by the artificial preservation of its feeblest members; the quality of society is lowered morally and intellectually by the artificial preservation of those who are least able to take care of themselves."

Frederick Harrison pictures the child coming before these wise philosophers. "Oh, wise and great master, what is religion?" He answers, "It is the presence of the Unknowable." "But what," asks the child, "am I to believe about it?" "Believe that you can never know anything about it." Well does he express the remorse of the mother at the loss of her child and receiving no consolation, says: "You men of science have routed our priests and have silenced our old teachers; what religion do you give us in its place?" And the philosopher replies (his full heart bleeding for them), "Think of the Unknowable."

Let us visit with the correspondent of a leading English paper, the bedside of the great French poet, De Musset, and gain in consolation from this new religion. "You have lived," said the correspondent, "to give

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SECULARIZATION.

A Paper Read at the Convention of the Free Religious Association at Florence, Mass.

BY FREDERIC MAY HOLLAND.

[The Index.]

This does not mean secularism or atheism or abolition of the churches. It simply means elevating them to the high position earnestly desired by their most enlightened advocates, that of institutions supported wholly by free-will offerings, and carried on with most strict deference to the sacred rights of individual liberty. In short, secularization means having the churches run by the people, and not letting them run over any of the people.

Nowhere does the nineteenth century surpass the Dark Ages more gloriously than in having put an end to burning and massacring heretics. Nothing is more to our honor as a nation than our having given up all attempt to produce uniformity in belief by the labors of hangman, sheriff, and constable. Every American can believe what he likes and disbelieve what he likes, go to church or synagogue, or stay away from all places of worship, and not have the least fear of being treated as a criminal. The constitutions of our States contain ample guarantees against persecution, and its infliction would be so utterly impossible under the light of public opinion that it makes comparatively little difference what the law-books say on the subject. There are, however, some exceptional cases in which petty persecution is still legally possible. For instance, there is the statute still in force in Massachusetts by which the credibility of a witness may be disparaged on account of disbelief in God. Pennsylvania, too, has statutes which deny people who think like Humboldt and Harriet Martineau the right to protect themselves or their friends by legal testimony. This discrimination against men and women who are too conscientious to say they believe what they do not know sufficiently, amounts to a discrimination in favor of the people willing to swear to anything. Thus, these statutes and constitutional provisions might be entitled "Law to encourage Perjury and Hypocrisy." Our Massachusetts statute is, fortunately, a dead letter, which is a strong reason for its repeal. Nothing does more to weaken the authority of good laws actually in force than to adulterate them with enactments which cannot be executed, and should not be.

North Carolina stands, so far as I know, alone in saying that "all persons who shall deny the being of Almighty God shall be disqualified for office." This is a direct attack on the right of every voter to say who is most fit to guard his interests. Not many years ago, the opportunity of securing an excellent governor for North Carolina was taken away by this atrocious law. It is hard to tell whether we have more reason to blame or pity the bigotry which condemns men like Mill, Gambetta, and Humboldt as unfit for any position of public trust. To say, as six of our States have done, that clergymen should not hold office, seems to me equally contrary to the right of citizens to choose their own representatives. This latter provision is also of interest as showing that some of our wisest men have thought that the power of the Church should be checked rather than encouraged by the State. None of these disqualifications for office are in force in Massachusetts, and I presume that all legislation of this class is a dead letter everywhere. If so, it ought to be promptly buried out of sight. The same may be said of our law punishing denial of the existence or government of God, and exposing the Bible to contempt or ridicule, with imprisonment for not more than two years in state prison or a fine not exceeding three hundred dollars. Similar laws exist in other States. No one can seriously think that writers like Theodore Parker or John Stuart Mill deserve to be punished as criminals. They could have been under these laws; and so could Martin Luther for saying that the Apostle James wrote an epistle of straw, and Henry Ward Beecher for telling his congregation of the colored woman who said she liked to read the Revelation of John, for that was the only book in the Bible she really understood. Perhaps it is not safe to tell such stories. Certainly, I have no right, according to the law against blasphemy, even to remind you of Jonah and the whale or Balaam's ass. Attempts have been made to stop Ingersoll's mouth by this statute; but the fact is that it would muzzle Beecher, Talmage, Spurgeon, Collyer, and popular preachers generally. The religious newspapers, too, would be much duller than at present, and the pastoral visit lose all its charm. Nobody wants to enforce the law. Why not clear it out of the way?

A second great principle of freedom in which all our State constitutions agree is that the churches are to be sustained by free-will offerings, so that no individual is to be forced to contribute for ecclesiastical purposes, and no public money appropriated to aid sectarian enterprises. This principle, however, like that of not molesting individuals on account of unbelief, has not yet been carried out consistently. The question whether church schools are to be aided by the State has been settled forever within our own remembrance, and after a struggle in which the founder of *The Index* took a prominent part. There are laws actually in force in nearly all the States, which annually invade the right of every citizen to his property by compelling him to make contributions for sectarian purposes. Churches are exempted from taxation, and this is increased just so much for the owners of other property. The poor man's house or shop has to pay the expense to the State of protecting costly shrines for the exclusive benefit of the rich. Only those churches whose seats are free can, with any propriety, be called public charities. No building can be called a public charity which is not open to public use. And there may still be a question whether an institution carried on mainly for sectarian ends, however openly, is so plainly a public charity that its taxes should be remitted by the State. There are many so called charitable societies which are only sectarian enterprises, carried on with too little regard for the general welfare to deserve exemption from taxation. Why should men be forced to contribute toward the expenses of any society, whether openly religious or ostensibly charitable, whose main object is not to lessen the number of paupers or criminals or sufferers, but to increase that of Episcopalians or Methodists or Baptists? Corporations are said to have no souls; and their intentions are not necessarily so holy as to exempt them from taxation, merely because they call themselves charitable and religious. Only the unsectarian charities can justly claim State aid. So, again, the salaries of chaplains in the legislature, army, prisons, and other public institutions, are paid in violation of the principle that no money can justly be collected from the citizen except for the general good. Does the welfare of the community require that the murderer be taught to say, as he mounts the scaffold, that he is going straight to heaven, and that he wishes the spectators were as sure to go there as he is? Are the prayers which usually open the legislative sessions anything but an empty form? Are not the clergymen who live in the neighborhood of the hospitals, poorhouses, and prisons, able and willing to visit such of the inmates as desire it? And is it not better that each inmate should have the right to see a minister of his own faith than that a representative of one single sect should be sent by the State to men and women holding hostile views? All the money thus paid by individuals in consequence of the employment of chaplains and the exemption of churches and sectarian charities is taken unjustly by the State, and the amount is great enough to justify vigorous agitation. The plainest case of extortion is the exemption of churches, which costs every tax-payer in Massachusetts, on the average, a dollar annually, and increases all taxes about one and a half per cent. Some of us are trying to have the churches left wholly to that amply sufficient revenue which flows in readily from voluntary support. They will stand all the stronger and nobler when they are placed wholly on this basis, as is the case in California. They cannot teach pure morality, if they refuse to pay the State what they owe it for protecting their property. They do not follow Him who came to preach to the poor and the outcasts, to publicans and sinners, if they devote themselves to pleasing the wealthy and respectable, and therefore spend money so profusely that they can steer clear of bankruptcy only by keeping the publican—that is to say, the tax-gatherer—out. We propose to have the publican let into the Church. Massachusetts is already acting more justly than some other States, in taxing religious societies for all their property not actually used in public worship. We ask the State to go one step further, and tax all church property without exception.

A third great doctrine of liberty is universally recognized by the States of our Union, in declaring that no preference is to be shown by the law to any sect or church. But here, too, we have not yet been able to live up to our principles. Our Sunday laws, for instance, show a decided preference for the opinion of a few sects over that of sensible people generally. Massachusetts may justly be required to cease to set up ten-dollar and fifty-dollar fines, like scarecrows, against working, travelling, hunting, fishing, dancing, going to the theatre, etc., There is no object more proper for petitions from all the States than to have our letters as promptly and frequently carried and delivered on Sunday as during the rest of the week. It is a mockery of religion as well as of justice to have Sunday set apart as a day on which a man who will not pay his debts can show himself in public without danger of legal process. The law invalidating contracts made on Sunday seems to take it for granted that the best way to save men's souls is for the State to curtail their chances to save their property. There are possibilities of real injustice to honest people, suggested by the story of the young man who repudiated his matrimonial engagement, because it was a Sunday contract. I am willing and desirous to have Sunday a holiday, but I think it would remain so without the existing laws.

We all know, too, that the Anglican version of the Bible is used in our public schools, and not as a text-book or a means of teaching morality, but as a symbol of religion, a sacrament. And this is an unconstitutional discrimination, not only against the Baptist, Unitarian, and Roman Catholic translations, but also against the disbelief of the Jews in the New Testament, as well as against the strong conviction of all Roman Catholics and free-thinkers as well as many Unitarians, that the Bible is wholly out of place in a public school. The Roman Catholic, of course, wishes no religious instruction or influences for his children except from his own priest; and his feelings are what ours would be, if we were asked to send pupils to a school where prayers were offered to the Virgin or worship was regularly observed according to Jewish, Moslem, or Mormon ritual. It is greatly to the credit of the Roman Catholics that they have been so patient under this injustice. No wonder that they keep on asking for schools in the interest of their Church, when the Protestant insists so obstinately, not only on his Bible, but on his most sectarian hymns. In fact, the hymns have much more effect than the Bible; and it is strange that liberal people can quietly suffer so much Orthodoxy to be openly taught their children at their own cost. It is high time for us to say plainly that reading the Bible in the unrevised version, and following it up with orthodox hymns, is simply using public money for sectarian propagandism, and no longer to be allowed. Extracts from the Bible might properly be employed in ethical culture; but the sacramental use of the Bible, according to the custom followed in the churches, cannot be permitted to teachers paid by general taxation. So clearly unconstitutional are our school laws in this respect that we may any day see the practice abolished by a decision of the Supreme Court of some State whose citizens press the issue.

Such a compulsory shutting up of the controversy is, however, much less desirable than to have it satisfactorily ended, after full discussion, by the free choice of the voters, ordaining that sectarian preferences shall henceforth be excluded from our public schools. The observance of Thanksgiving and Fast Day is certainly in the interest of those citizens who belong to the so-called evangelical sects rather than of those who do not, and who usually have good reason to protest against the wording of the proclamation. The most objectionable case of sectarian preference, however, besides the religious use of the Bible in our schools, is the compulsory observance of Sunday. Let us hasten the time when all sects and religions shall become fully equal before the law.

If those provisions of our state constitutions which guarantee that no preference shall be given to one form of faith above another, that public money shall not be appropriated for sectarian purposes, and that peaceable citizens shall not be molested on account of their belief or unbelief, were really carried out consistently, we should have no more laws discriminating against the credibility or capacity for office of atheists and agnostics, punishing honest and manly expression of opinion as blasphemy, forbidding Sunday travel or labor, increasing individual taxation on account of the exemption of churches and employment of chaplains, and presenting a sectarian translation of the Bible for the religious reverence of the children in our public schools. All this part of the great war for religious freedom can be waged on constitutional ground. A word or two of the letter of the constitutions may here and there have to be improved, but their free spirit will thus become only more clearly manifest.

There is a fourth principle, however, which is not adequately recognized by the constitutions of any of our States. Their framers, while willing that there should be no superiority of sect to sect, were in general desirous that there should be a decided preference expressed for religion in some shape over irreligion. Thus, Connecticut, Delaware, Maryland, and Massachusetts plainly declare that it is the duty of every man to worship God. Most of the constitutions begin by acknowledging his existence; and there is not a single State which does not sanction the taking of oaths, and thus declare that religious hopes and fears have a higher claim on the conscience than the moral law, which bids us speak the truth always without regard to self-interest. Our law should say with Shakespeare:—

> "I'll take thy word for faith, not ask thy oath;
> Who shuns not to break one will sure crack both."

The State has no business to try to teach theology. Government exists for the political good of the governed, not the spiritual welfare. No State can have any just authority over the soul. The first duty of the State is to protect the lives and property of the citizens. Some high authorities, like Herbert Spencer, argue that it has no right to do anything more; for the liberty of each has no just limit but the equal liberty of all. If that is the case, the State has nothing to say about religion. Perhaps we may cautiously advance a little farther on rather dangerous ground, and admit that the State has a right to raise money to keep up roads, bridges, schools, public libraries, and a few other institutions open to all citizens, without regard to their religious peculiarities, and plainly serviceable to the whole community, doing for each citizen what no one can do so well for himself. The peculiarity of religion, however, is that each soul can best minister to its own needs. Does the Roman Catholic seek to have his spiritual wants relieved by those whom he calls heretics? Does the Protestant look for light to the Church of Rome, or the come-outer to any sect or church? Does the Jew want Christians to provide for his religious needs? What can a State in which the ruling majority is Protestant do for Jews or come-outers or Roman Catholics, except to leave them alone? Only when the State keeps on its own ground, and lets the churches and synagogues take care of their interests without a word of preference, does it hold the position which most surely entitles it to the love of all its citizens. It is the State which has no religious aims or preferences which can most confidently ask for the support and reverence of all the people, without distinction on account of belief or unbelief. The welfare of the State demands that it stand above all religious differences and sectarian strifes. And thus it becomes the fountain of laws which all good men wish to enforce, the throne of moral authority which all citizens, even the wicked, must alike revere. Is the State to step down from this high position, in order to prop up the churches? All experience has shown that the churches are most pure and useful when they owe their whole support to those who believe in them sincerely and disinterestedly. It is not likely that the churches will be given up, at least for many centuries; but it is highly important for the whole community that they should prosper in proportion to their services to the people, and should not to the smallest extent be kept up by public money and patronage, contributed as a matter of course, whether they deserve it or not. Let every church live on what its own members offer, and do what it can in return to give them heavenly riches. Let the State confine itself to taking care of our earthly interests. This is certainly all that our Presidents and Governors and Legislatures are able to attend to; and, if they seek to do more, it can be only to accomplish less. All history shows that when the Church has been most lavishly pampered and patronized by the State she has been most corrupt. Our prosperity as a nation has been largely due to our increasing success in making the Church and State each stand squarely on its own ground and do its work without interfering with the other's privileges. All our legislation must ultimately be brought into conformity with the principle of complete independence of Church and State. This result is as loudly called for by the economic law of division of labor as by the great principle of religious liberty. The true interest of both State and Church requires that each should take full possession of its own peculiar field.

Deeply religious men, like Harris, Garfield, Bryant, Collyer, Savage, and Hale, have spoken earnestly for the complete separation of Church and State. The first organized effort in America began when one of the purest and noblest of reformers, Francis E. Abbot, announced in *The Index* for Jan. 4th, 1873, those nine Demands of Liberalism soon to be incorporated in the Liberal League. They run thus:—

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylumns, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts, shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that, not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

These demands cover substantially the same ground as this essay. Why they were not pressed by the Liberal League, and why that society has lost many of its best members, I need not say here. If the League will prosecute vigorously its legitimate work of secularization, and drop other issues, I shall gladly overlook the past. Neither that organization nor another, which has unfortunately done nothing but publish an admirable pamphlet, "The Provisional National Association for the Secularization of the State," can do more, however, than might be accomplished by the Free Religious Association. It is nearly twenty years since it began its great work of purifying religion and binding all who profess its various forms together in bonds of brotherhood. This has already been so far accomplished that the most zealous members have often asked, "Cannot the Free Religious Association do something more?" Last summer, the *Christian Register* inquired, "What is your organization going to do, which cannot be done better by the American Unitarian Association?" The members of the Free Religious Association can answer. We are going to secularize the State. We expect much help from Unitarians, but we are aware that some of them are unwilling to aid us; and we are sure that the American Unitarian Association will not consider this any part of its legitimate work. We are united in our desire to increase religious liberty, and to sweep away all laws which infringe upon it, whether by compelling unwilling contributions for sectarian purposes, by discrediting atheists in court, by enforcing Sabbatarianism, by excluding unbelievers from office, by punishing free speech as blasphemy, or by setting up the Bible to be worshiped in our public schools. All these abuses must be reformed before religion can be called really free. Our constitutions and statute-books must be purified, not only of these relics of the Dark Ages, but of all phrases requiring the observance of Sunday and the taking of oaths. Expression of faith in the divine existence may be highly proper elsewhere, but it can have no place in the official utterances of the State. In order to free religion from governmental control, we must confine the State to its legitimate business of protecting life, liberty, and property, and doing simply what we all wish to have done, but none of us can do well enough for ourselves.

These great reforms lie before us. It may take a century to carry them out; and, when they are accomplished, our Association can still find work enough to do. An endless and glorious future lies before its members, rather let me say before all who believe in liberty and morality, who love freedom of thought and speech, who delight in reform and progress. But let us not look so far into the future as to overlook the pressing reforms that stand close at hand. Two petitions have been prepared by the Secularization Committee of the Free Religious Association, as authorized at the annual meeting, in hope of hastening on reforms for which some of us have already asked in vain, and for which we shall keep on asking until justice triumphs. These petitions ask the taxation of churches and the repeal of the statute discrediting the testimony of unbelievers. I invite all who believe in these reforms to help me circulate the petitions. I beg those who really feel an interest in this work to assist it by pecuniary aid. I implore all my friends to keep, not only these special measures, but the general interests of secularization dear to their hearts. The struggle with vested interests must be long and bitter, but victory is only waiting to crown the champions of freedom and justice.

"Full Form Materialization."

To the Editor of the Religio-Philosophical Journal:

Of all places for proving by "full form materializations" the continuity of individual, human life and consciousness beyond the grave, this city of Brooklyn is the most unfortunate. That there is, or may be such a thing as real, full form materialization, I will not deny, in face of the cumulative evidence in support thereof: but most, if not all attempts in that direction, in this city, have turned out to be (and it is not uncharitable to say it, in view of the well-known fact) simply a delusion and a snare. So-called materializing séances are now being held on A— St., where the medium and spirit, so I am credibly informed, are amalgamated, so to speak, into one and the same person. The medium always appears as the spirit. There may be a beautiful law of spiritualistic transubstantiation, governing this kind of thing, and neither understood nor appreciated by the candid, level-headed investigator who has paid his dollar: but all the same he fails most signally to find that knowledge of the proof of personal immortality he is in search of.

A personal friend of mine, recently visiting one of these séances, in company with a friend whom he desired should "see something of Spiritualism," felt very much mortified and chagrined (and I think not without reason) when this phenomenon (?) of amalgamation or transubstantiation, presented itself. In this case, the spirit had upon one of the fingers of the left hand, a large ring. My friend instantly perceiving the essential oneness of spirit and medium, fully realizing, I say, this beautiful phenomenon of spiritualistic transubstantiation, grasped the proffered hand cordially, yet so firmly, that the spirit winced considerably, and was allowed by the gentleman, who did not wish to make a scene, to withdraw the hand from the unwelcome pressure.

Others beside this gentleman and his friend have attended these séances, and found themselves not sufficiently "advanced" or "developed" to discern spiritual things, or at least, such spiritual things as are in vogue at the A—— St., séances. But, don't understand me as blaming the A—— St. people. The blame, if anybody is to be blamed in the matter, probably lies at the door of the unemotional investigator, who, occupying a back seat, has his view somewhat obscured (but sees enough) by the portly gentleman who (apparently an attache of these séances) occupying a front seat, sways his body in such a manner—does it inadvertently perhaps—as to somewhat hinder at times a full view of the manifestations (such as they are) upon the part of the investigators in the rear (and the very proper precaution is taken not to allow them, as a general thing, to occupy the front seats).

I say the blame may rest with these investigators. Perhaps the results are not satisfactory to them, because of their hitherto neglect of that special self-"catcher" which would shortly enable them to occupy the very front rank (they would then be welcome to them) of the radiant and all-swallowing gobemouches who will undoubtedly anathematize the writer of this well-meant article. Only let these investigators cease their criminal attachment to cold facts, and beware of the unspiritual and benumbing influence of the "scientific method," and they shall assuredly rise to that sublime attitude where they will drink in with avidity the utterances of the portly gentleman aforesaid, who I am credibly informed, discourses learnedly, if not lucidly, of transfiguration, transmutation, transubstantiation, transmogrification and all the rest of the t's usually advanced to bolster up unsuccessful materializations.

I have felt moved to write and forward to the JOURNAL, this recital of well-authenticated facts, in the interest of fair dealing and common honesty. Whatever may be thought of the narrative by many Spiritualists who always deprecate such narrations, one thing at least, to me, is evident; and it is this: the combined opposition of press and pulpit does not so hinder the progress of the spiritual movement; nay, is infinitely less harmful than the performances herein related.

Yours Very Truly, W. C. BOWEN.

For the Religio-Philosophical Journal.

Mrs. Reynold's Writing.

BY MRS. E. B. DUFFEY.

In the JOURNAL of January 10th, I find a criticism by Wm. Emmette Coleman, of San Francisco, Cal., of certain statements which have been made regarding mysterious writing given through the mediumship of Mrs. Reynolds of Troy, N. Y. The articles containing these statements originally appeared in the Troy *Northern Budget*, and was furnished by myself at the request of the editor of that paper. I have but one correction to make in that article, and that a mere verbal one, of an error which Mr. Coleman has been very ready to seize upon. I speak of the language as having been "contemporaneous with the picture writings of Egypt and Assyria, though not identical with them." The sentence should have read, "contemporaneous with those of the picture writings of Egypt and Assyria, but not identical with either of them."

As to the statement made through the mediumship of Jesse Shepard that, "It is about 6000 years old, born of Hebrew and Assyrian tongues, in the signs and symbols of those times," I merely gave it for what it was worth, holding myself in no way responsible for it. The cart is manifestly before the horse in the reference it makes to its origin.

There are some persons who, because they are not personally cognizant of a fact, consider it as *prima facie* evidence that the fact has no existence; and Mr. Coleman seems to be one of this class. He never heard of the Syrio-Chaldaic language or writing; *ergo*, there never was such language, and it must be the Syriac which is meant, because of the similarity of the name.

Now the Syriac is comparatively a modern tongue, dating back a little before the time of Christ, and cannot be said to be a dead language, as it is still spoken in a corrupt form by a considerable class of inhabitants of South-western Asia. Besides, regarding this as Syriac, it would be rather a severe charge to bring against the students and professors of this country, to say that no one to whom this writing has been submitted was able to read it. There are probably thousands in this country to whom the Syriac is as familiar as Greek or Latin.

But if our would-be critic had been a little more thorough in his examination of Encyclopædias, he would have found reference to an Assyro-Babylonian language, which is regarded by certain philologists as the parent of the entire Semitic family of tongues. There is too little data on this point to come to any positive conclusion, but what little there is seems to accord to the Phœnician the precedence, while the Assyro-Babylonian, or Syrio-Chaldaic, as it is called by Prof. Nelke (the two names being synonymous) is evidently a connecting link between Phœnician on the one hand, and Arabic, Hebrew, and Chaldee on the other, of which three latter it is in that case the parent. The written characters present a general resemblance to the Phœnician, while some are identical with the Hebrew.

When one comes to settle the chronology of any remote philological fact, he finds himself lost in a maze of uncertainty, and can decide only approximately. As Chaldee was the language of the Jews, seemingly from almost the earliest period in their history, and as the Assyro-Babylonian antedated this, we find ourselves back to the time of the early Pharoahs, before the Mosaic period, which, according to Bible chronology, must have been at least four thousand years ago; while the more recently deciphered records of the rocks proving the antiquity of the earth and of mankind, give us leave to extend the period almost indefinitely. Thus I feel no hesitation in repeating that it was a living language six thousand years ago, and had probably become practically a dead one two or three thousand years later when Greek and Hebrew were in their infancy.

There is one more point upon which I would like to set Mr. Coleman right. I may not have been technically correct in designating this writing as hieroglyphic, as it is strictly speaking, a writing and not a hieroglyph; though in common with the Phœnician and Egyptian writings of a contemporaneous or earlier period, it bears an easily traceable resemblance to the hieroglyphic symbols, being what might be called a pen adaptation of them. This characteristic of these primitive writings Mr. Coleman seems not to be aware of. Moreover these ancient writings were called hieroglyphic by students, until they had learned to decipher them; and on account of their mysterious character the term seemed not inappropriate to bestow upon the writings of Mrs. Reynolds.

Troy, N. Y., Jan. 28, 1885.

Premonition of Death.

The late B. F. Coon, the day before he was taken sick, sat down beside his wife and in substance said to her: Something tells me that I shall not live long; I am convinced that my stay on earth is short. Should I die suddenly or become insensible, so that I could not talk to you, I will tell you now what I want you to do after my death. The farm and the stock I leave for your benefit; sell enough of them to pay up the indebtedness, and the remainder reserve for your use. In case of my death, I request that the members of Reynolds Post, my comrades, bury me, and that Dr. A. Wilson preach my funeral sermon. He further stated that he was prepared to die; he had not always done as he should, but that he was at peace with all mankind and ready to depart to the unknown land.

The next day after this conversation Mr. Coon was taken sick and died soon after. We were well acquainted with the deceased, and have always held him in the highest esteem. The bereaved family have the sympathy of the many acquaintances of the husband and father.—Cawker City, (Kansas) *Journal*.

Charleston, S. C., is to send at least two military companies to Washington to take part in the inauguration of President Cleveland. One of these is the historic Washington Light Infantry, which will constitute a portion of the famous Centennial Legion, and the other is the German Artillery.

Bismarck is said to drink more beer than wine, and absolutely refuse to wear a blue ribbon. He still eats sausages on the sly.

Horsford's Acid Phosphate.

IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

Woman and the Household.

BY HESTER M. POOLE.

[28 Greenwich Avenue, New York City.]

CALLING THE ANGELS IN.

I.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footstep of angels drawing near.

II.

We mean to do it. Oh, never doubt,
When the burden of daytime droll is o'er,
We'll sit and muse, while the stars come out,
As the Patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

III.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside,
And tarry awhile in converse sweet;
Nor prayed them to hallow the cheer we spread,
To drink of our wine, and break our bread.

IV.

We promised our hearts, that when the stress
Of the life-work reaches the longed-for close,—
When the weight that we groan with, hinders less,
We'll loosen our thoughts to such repose
As banishes care's disturbing din,
And then—we will call the angels in.

V.

The day that we dreamed of, comes at length,
When tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop, indeed, at the door of rest,
And wait and watch as the day wanes on;—
But the angels we meant to call, are gone!
—*Margaret J. Preston.*

Yes, we mean to do it. We mean to rise to that serene, holy, spiritual altitude in which the table-lands of life shall lie spread out plainly before our vision. Above the fog and cloud; above the jarring sounds, the roughness, the incongruity, we mean to live awhile in that atmosphere where all is peace and loveliness.

If we have bravely done our duties on the plain below; if we stood for the right, no matter how unpopular it may have been; if we faithfully turned the furrow and sowed the seed, and garnered the grain, we have a right to rest. Above, it is so cool and still and peaceful; below, it is so filled with all that fatigues and depresses.

We realize, then, that we can not always live in that higher life, for the earth has claims and the body must be nourished and protected. Subject to the conditions of this life, we must fulfill its laws. Yet we must not cease to remember that all these are transitory; they will soon perish with the fleshly garment which encompasses the indwelling spirit. Accordingly, as the two, the body and spirit, exist together, held by the connecting forces of the soul, so must we pass from an earthly into a spiritual condition, in order to do justice to both parts of our natures.

There must be seasons of solitude when the spirit turns, in an attitude of aspiration, toward the loving Father, as the plant turns toward the sun. As light and heat cause the seed to germinate, so shall spiritual light bring out and quicken all those graces which will only blossom perfectly under the soft skies and in the genial atmosphere of our heavenly home.

It is then that angels do come unto us, breathing tidings of love and wisdom. Not in the hurry and unrest of a feverish existence, not alone in the circle where curiosity and speculation join hands with wonder, do our angels breathe their messages of affection. But in our silent moments; when the burden of the day is over, when the stars are out and the roar of the busy world is hushed, do they come to regale us with heavenly ambrosia. Then bring messages of holy import, strains of celestial melody, visions of enchanting beauty.

"The world is too much with us
Soon and late."

The sweetest melodies are only heard when all other sounds are hushed; noise and glare and glitter submerge and hide the most supernal loveliness.

"A PREACHMENT ABOUT WOMEN,"

by Elizabeth Cummings, in the *Christian Union*, contains these wise reflections:

"The excessive absorption of women in domestic cares and duties has lowered and narrowed their notions of what is worthy. Each one of us can raise the quality of the day, not only for ourselves but for the little circle that makes our world. We have all known some rare men and women who seemed always to diffuse warmth and brightness. We smiled at the though of seeing them, and were unconsciously our best in their presence. Life grew interesting, cares grew light, they were so very charming. Human beings are like spheres that from some elective attraction can touch each other only at one point. We meet some people only on their dark and disagreeable side, and are in turn conscious that an apparently dazzling orb is drawing toward itself a certain cloudy and unhappy quarter of her own nature's. A mother is the home center. To her all faces turn. Ah, well for her, and well for all, if she has the sweet and subtle charm that vivifies and attracts toward herself the best in each. Sir Thomas Browne says with tender gravity, "Live unto the dignity of thy nature, and leave it not to be disputable whether thou hast been a man."

"If you can not study alone or join a society, get up a reading circle, as seven women did with whom I am acquainted. They are housewives, all over fifty. They are weary with much serving, and their hands are hard with labor. None of them had the best school-training, but they agreed with much trepidation to read Shakespeare. One went without a new bonnet, one made a shabby cloak do. One who had several crab-apple trees made a quantity of jelly and sold it, and one earned enough money by stitching to buy the needed book—for two dollars and a half meant self-denial to each one of them. A kindly parson—there is always one such in every town—lent Green's 'Short History of the English People.' A sympathizing friend sent them Whipple's 'Age of Elizabeth.' It was pathetic how interested those mothers grew and the pleasure they got out of the society, as they modestly called their reading circle. 'It's a pity you old, grey-headed women can't find any thing to do but read Shakespeare,' said a cantankerous male neighbor, whose wife supported him by taking boarders, but the gray-headed women sweetly persevered and studied on. That society yet exists. It is now nearly four years old. They are yet reading Shakespeare, but they have also read many studies upon him, and all the history of his time, and they will, I have no doubt, persevere till they have mastered him.

WORDS OF CHEER.

"It is a mistake to suppose that one can not do good work outside a school house. The most accomplished botanist I ever met took up the study by himself while he was his father's clerk. He had only a common education, the village in which he lived was the dullest place I ever saw, and the little shop full of ready-made clothing in which he spent his days was not an inspiring place. Few women have less leisure or less encouraging surroundings than he. But he quietly persevered, got no end of fun out of his studies, he gravely told me, and now his name is well known to botanists as an authority on all the plants growing in his State. The out-of-door exercise and the interest in the earth which this study excites makes it very refreshing, and one of the best for women. It is a pity to have an immortal soul and to spend one's brief life on this shining mote that travels about the sun, and among the stars, knowing nothing about it more than do the earth-worms busily and blindly wriggling in and out the mould.

"Life is very like old Boston. Often when you are upon a narrow and dingy street which you think is a cul-de-sac, if your courage holds out, and you keep on, you find out that what seemed to be the end of everything is only a corner around which you pass into a broad fair road. After all, the world for each one of us starts from ourselves. 'When a sculptor cuts a statue,' says Gerson, 'he only cuts away the useless parts until at last appears the image he has conceived. The beautiful is within us.' When circumstances and prejudices and lack of opportunity have all been given their due share of allowance, the truth yet stands that women are childish, ignorant and petty, and broken down before their prime, because they do not make use of the opportunities for knowledge, intellectual growth, and higher living that are within their reach."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SONGS OF THE SILENT WORLD AND OTHER Poems. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Price, $1.25.

The last work of Miss Phelps, "Songs of the Silent World," is her second volume of poems, and it contains some very sweet and touching verses. The dedication is undoubtedly to the brother who has crossed the silent river; it reads:

"Dear! Is the distance vast? I cross it here.
The chasm fathomless? I span it thus.
The silence dread? I break it. What is fear?
When only our own hearts can sever us."

"The gold and frankincense I should have given,
Envy the myrrh I lay within your hand:
Dearer to me than fame of earth or heaven
It is, to know that you will understand."

One of the most beautiful of the poems was written for the benefit of the Soldiers Home at Chelsea, Mass.:

THE UNSEEN COMRADES.

"Last night I saw an armed band, whose feet
Did take the martial step, although they trod
Soundless as waves of light upon the air.
(Silent from silent lips the bugle fell.)
The wind was wild; but the great flag they bore
Hung motionless, and glittered like a god
Above their awful faces while they marched.
And when I saw, I understood and said—
'If these are they whom we did love, and give,
What seek they?' But one sternly answered me,—
'We seek our comrades whom we left to thee:
The weak, who were thy strength; the poor, who had
Thy pride; the faint and few who gave to thee
One supreme hour from out the day of life,
One deed majestic to their century.
These were thy trust: how fare they at thy hands?
Thy saviors then—are they thy heroes now?
Our comrades still: we keep the step with them.
Behold! As thou unto the least of them
Shalt do, so dost thou unto us. Amen.'"

There is a fine vein of spirituality running through these poems—as in the most of Miss Phelps's writings. This little volume contains a fine engraving of the sad sweet face of the authoress.

GERMAN SIMPLIFIED, Being a Concise and Lucid Explanation of the principles of the German Language, accompanied by numerous examples and exercises, and forming a complete course of instruction for the purposes of reading, business, and travel. By Augustin Knoflach. Price 10 cents per number. New York: A. Knoflach. Chicago, Gerald Pierce & Co.

"German Simplified" has been devised by the author especially with a view to providing those who desire to learn the German language by self-instruction, with a sure guide, by the aid of which they may, in a few months, acquire a practical knowledge, which will be of real use to them in business, reading, or travel. To carry out his object, he has adopted the following plan. "German Simplified" is published in numbers, to be issued at intervals of two weeks, and sold at the low price of 10 cents a number. The whole work will consist of about twelve numbers. All the numbers are sold separately, without any obligation on the part of the buyer to take the whole series. While these books are thus arranged especially for self-instruction, it is confidently hoped that teachers will find them very practical for use.

STORIES FOR HOME-FOLKS, YOUNG AND OLD. By Grace Greenwood. New York: John B. Alden. Cloth. Price 50 cents.

This is, as the title indicates, short stories for young and old. Grace Greenwood has written for many years to the great entertainment of thousands of persons, and this last, her ninth work, will prove equally interesting.

THE BOOK-LOVER'S ROSARY. New York: John B. Alden. Cloth, gilt edges. Price, 30 cents.

This little volume of 80 pages is a collection of paragraphs. "The praise of books in the world of famous writers of all ages." It will be found of great value.

PRESCOTT'S HISTORY OF THE REIGN OF Ferdinand and Isabella. Two volumes, small octavo, illustrated. Retail price, $2.00. New York: John B. Alden.

These books are placed before the public at very low price, and any one who has read the history of Ferdinand and Isabella will be grateful to the publisher for this edition at such a price that will place it in every one's hands who has the desire to read it.

GREAT THOUGHTS FROM LATIN AUTHORS. By Ramage. New York: John B. Alden. Price, 50 cents.

This book is a continuation of the series, and uniform with "Great Thoughts from Greek Authors," and cannot fail of large sale at the extremely low price at which it can be procured.

FARNELL'S FOLLY, by J. T. Trowbridge. Boston; Lee & Shepard. Chicago: S. A. Maxwell & Co. Price, $1.50.

Mr. Trowbridge has written another story, and as his stories always point a moral and possess a healthy tone we are glad to read them and recommend them to others.

New Books Received.

CHINESE GORDON. A Succinct Record of His Life. By Archibald Forbes. New York: John B. Alden. Price, cloth bound, 50 cents.

How to Get Rid of Catarrh and Diseases of the Respiratory Organs.

Why do people who are sick with nasal catarrh throat or lung trouble, go to Colorado? For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the PROLONGED use of the air that cures.

It is a well recognized fact that air poisoned with sewer-gas or decaying matter, if breathed for a continuous period will impregnate the body with disease. Hence, come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poisoned air for bad.

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The *Southern Churchman*, which has been advertised in this paper for two weeks past, is published at Richmond, Va. The address was omitted by mistake.

Magazines for February not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece—The Dove's Breakfast; The Snow-Bird; Our Venture; Arachine; The Danish Emigrants; Down the Ravine; Simplicity of Logic; When I was a boy in China; Where was Coo Coo? What the Storm did; The Maybe's; Heroines of the Poets; In Leisler's Times; So Funny; A Dehabeeah Wreck on the Nile; "Good morning!" February; Some International Gingerbread; A Boy's Truth; The Prize Puss; The Bubbling Teapot; Tangles; Music; The Children of Westminster Abbey; Souvenirs of my Time; Entertainments in Chemistry; Boy's Heroes; The Making of Pictures; The Temperance Teachings of Science; Search-Questions in American Literature; C. Y. F. R. U.; Post-Office: This number can be considered a special valentine sent to children everywhere, for it is filled with the most delightful pictures and pretty stories.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York City). Contents, for April, 1884: Space of Four Dimensions; Dante's Inferno; The Moral Creativeness of Man; Fichte's Facts of Consciousness; Kant and Philosophic Method; Hegel's Introduction to the Philosophy of Religion; Kym's "Problem of Evil"; Dialectic Unity in Emerson's Prose; Notes and Discussions.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Contents: Imperal Federation; German Socialism; Samuel Johnson; Searching for Carthage; Shakespeare's Country; Go to the Ant; The Highlanders in Northwestern Canada; M. Taine on the French Revolution; Professor Fawcett; Corporations—Their Uses and Abuses; Science Notes, Etc.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: Three Centenarians; Organic Cerebration; The Christian Religion; Face-types and Impressions; Vegetable Tissues; American Girls as seen by an English Woman; Vinott; Poets and Poetry; Chinese Doctoring; Editorial Items; Etc.

THE SEASON. (The International News Co., New York.) An illustrated monthly containing the latest Paris fashions and elegant designs in Fancy-work, Needle-work, Embroidery and Crochet.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) This number contains interesting articles under the following heads: Reviews; Sermons; Editorials.

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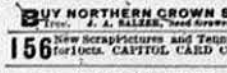

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 14, 1885.

Our Iron-Clad Cotemporary.

Brother Monroe of the *Iron Clad Age*, is perfectly sincere in asserting the non-reality of what other people by the hundred thousand have seen. But sincere as he is, he is no logician, and when we suggest that a man who without any cogent reason rejects an overwhelming amount of evidence must have passed "the border line of stupidity," and when we remind him that he has no evidence whatever to sustain his skepticism, he fails to perceive that his position is entirely demolished, and that unless he can produce some evidence he ought to surrender at discretion, and apologize heartily for making assertions which imply that ninety-nine hundredths of mankind are absolute lunatics. We say ninety-nine hundredths, for there is not one in a hundred who, after becoming thoroughly acquainted with spiritual facts, does not believe the scientific doctrines in which Spiritualists are unanimous.

Brother Monroe is too good a man to slander his fellow-citizens in that wholesale way, and to propagate so debasing a view of human nature that it would justify every imperial despot in assuming to think for the masses and control their folly by the bayonet. Unfortunately he is governed by feeling and cannot, or will not, reason against his prejudices. When he attempts to reason he simply repeats his conviction that men who see spirits are insane. This remark has no application to the majority of Spiritualists who see phenomena produced under scientifically rigid conditions, and which Dr. Monroe would see also if he did not carefully keep away from the facts instead of investigating in a scientific spirit.

His remark applies only to clairvoyants and mediums who see what others cannot, by that sixth sense which has demonstrated its existence and power a million times over. Whoever sees what Dr. Monroe cannot see is by his assumption, insane; but if this superior vision be verified by the facts, every rational mind accepts it as established. In place of reasoning, Dr. M. accuses Spiritualists of devoting themselves to the supernatural, in defiance of the fact that they consider all their observations within the limits of nature, and reject the *super*natural as firmly as he does.

The man who refuses to investigate any science and rails at those who do investigate, or ridicules their positive knowledge, places himself exactly in the position of our colored brother Jasper of Richmond, who maintains that "the sun do move," and ought to be ashamed to discuss the question until he has first shown his willingness to reach the truth by making a careful investigation of the facts.

Dr. M. accuses us of never publishing a word in refutation of Spiritualism, implying that we are very unfair. It is true we have not been able to find much that was worth reading on that side of the question, but we should be quite happy to publish anything which was not too dull or stupid for the patience of our readers, and we have not failed to gather up the arguments on the other side; but the trouble is, there are not two sides to the question that can be maintained in a logical and scientific manner. The contest, so far as any contest exists, is between those who understand the subject after investigation, and those who know little or nothing about it. It is much like the contests between geologists who understand their science, and the ignorant priests who, fifty years ago, were accustomed to assail it. If Dr. Monroe is performing the same part as those priests in reference to a science at least as positive as demonstrable and as useful as geology, the reason is the same in both cases—the sincere belief that they are capable of deciding upon a subject without giving it an investigation to ascertain its facts.

But priests have been converted by reading geological works and studying the science in nature, and if Dr. Monroe would candidly admit that he is not quite infallible and would read the arguments as presented in that little volume, "The Psycho-Physiological Sciences and their Assailants," by Messrs. Buchanan, Wallace and Sargent, and their witness of examples of spirit slate-writing and spirit materialization, and follow this up by patient personal investigation he would then (as thousands have before) acknowledge his error like an honest man and lend his help to the noblest and most demonstrable of modern sciences.

Evolution—A Tennessee Clergyman.

Rev. N. M. Long, of Memphis, Tenn., is preaching a series of sermons on scientific questions at "The Strangers Church," in that city. The second of the series, on "Evolution—The Misunderstood Science," is kindly sent us by our valued friend, Rev. Samuel Watson. Its length forbids full publication, yet it is of such interest and value that we are glad to extract and comment on some of its leading paragraphs.

It is significant because the preacher does not antagonize science, and does not fear that the evolution theory will overthrow, or even injure, religion. Years ago theology fought geology stoutly, held on to the literal six days of creation, the six thousand years of the world's age, and the whole Adamic cosmology after the old interpretation. But geology won, and old theology found new Bible interpretations to conform to the new light of science. Evolution has been dreaded, and is still, by the same class of creed-bound thinkers, but there is a large number of the ablest and broadest thinkers in our orthodox pulpits to-day who accept evolution as an ally and aid to religion, holding it as but a new and better conception of the creative, or rather formative, process.

Mr. Long is of this growing number. He opens by quoting from King Solomon's word in Ecclesiastes, which gives the idea, as he thinks, that the Hebrew monarch was an evolutionist yet not a materialist, and soon illustrates his own view in this beautiful and striking paragraph:

> If a man should go into a garden in which had been collected all the specimens of roses, from the plain and simple wild rose of the woods to the magnificent Lamark and Paul Naron, and the diminutive picayune to the vast specimens of perfect form four inches in diameter, and if he had no knowledge of the history of the roses, he would think that these were all special and immediate productions of the Creator. It would never occur to him that all these widely differing varieties were anything less than species that had come from the Creator's hand as they appear. He would doubtless think you were trifling with him if you told him that not one single variety had been created, that they are all the outcome of natural and artificial development, and that every one of them were lineal descendants of the almost leafless wild rose in the corner yonder, and that the wild rose itself is undoubtedly the offspring of some simpler stock, which perhaps itself had risen from the almost flowerless thorn or briar. He could hardly think this was possible, and yet it is a fact which almost everybody knows.

This method of illustration is continued in the animal kingdom, and the conclusion reached that "scarce an existing species of plant or animal on the globe is exactly like its progenitors in prehistoric times," the laws of selection of the fittest and of differentiation, which he holds as universal, having wrought these changes and being the constant means and wisely beautiful and beneficent methods of the Divine Will.

In the farther treatment of his great topic we are led to infer that he holds man to have been man from the first—not a developed monkey differentiated into a human being, but a human being from first to last. He is not full on this point, but seems to take this view. Alfred Russell Wallace of London—one of the most eminent of scientists, the original scientific discoverer of the Darwinian theory, which Darwin illustrated and verified by long years of patient experiment—suggests that man was probably man from the start. Wallace is a Spiritualist from scientific study of phenomena, and if we judge the Memphis preacher correctly in this matter, he is certainly in good company. Though we do not assert they are correct in their conclusions.

The supremacy of natural law—universal in its operations, and as the means by which God works "in all and through all,"—he maintains with force and clearness. This is natural theology. At the close he speaks of the plan of redemption and faith in Jesus Christ, going back to dogmatic theology, as his pulpit training would naturally lead him to do. But a strong and noble emphasis is laid on the moral nature of man, and his high responsibility, which is worthy of commendation.

In due time men like Mr. Long may take in the idea of the spiritual evolution of man, as a being made for an immortal career of usefulness and progressive development, and realize that ministering angels are our friends who come back to us from the life beyond. Of Spiritualism he says: "It is well known that the only class of thinkers who claim to know that man has an immortal spirit are the Spiritualists, and almost all educated Spiritualists are evolutionists. There is no rational incompatibility between evolution and human immortality."

The closing paragraph of the discourse is as follows:

> If I can make a machine that will go on forever without my personal interference, doing all my wishes with absolute precision, and carrying out my purposes in every possible line of operation, doing all my writing, uttering all my thoughts, executing all my work, that without it I would have to do myself, that machine is the measure and interpreter of my wisdom, ingenuity, and power. If, then, this great Universe is God's machine, so constructed, adjusted and endowed, that it goes on forever, executing with absolute precision all his plans, performing all his purposes, and producing all those grand results in nature that he must otherwise produce by his own personal exertions, it stands forever as the measure and interpretation of God's wisdom, ingenuity and power. It gives us a conception of the perfect grandeur of the Deity, that no other theory could possibly suggest. It is the only theory that makes God, by demonstration, what he claims to be, Infinite in his wisdom, and the possibilities of his genius. The grade of mechanism proves the grade of genius, and an illimitably perfect mechanism is the demonstration of an illimitably perfect genius. The theory of Evolution makes this universe an absolutely perfect mechanism that requires no interference and no after thought from its inventor; and it therefore stands before us as the demonstration of the absolutely perfect genius of the grand machinist who stands invisible behind it.

"The Cholera and the Nervous System."

Prof. Swing, in a leading article in the *Weekly Magazine*, appears to strongly incline to the doctrine of the new medical school, if so it may be called, of "Metaphysicians." He has evidently read upon the subject, but treats it much more in a literary than scientific manner.

> "The new method of medication called the 'Metaphysical Treatment' seems based upon the assumption that all parts of the body are slaves to the royal nerves which start from the base of the brain. To treat these nerves is to attack the ailment at the source of its being. The practitioners of this new alleged cure do not give any medicine except mental medicine. They assume an influence of mind over mind and thus of mind over body. As the mesmerizer carries this influence up to its highest power and destroys the personality of the person mesmerized so that this victim obeys the will of the mesmerizer, so to a gentler degree any mind can affect another mind. But if this result is attainable it must be through the nervous system, because the mind is approachable only through the nerves."

The process of cure then simply resolves itself into this statement:

> "Instead of imitating the mesmerizer and willing your patient to laugh or cry or declaim or sing, you only will him to be well of his pain. A well mind projects itself into the sickly system of a neighbor. This seems to be the Metaphysical Treatment."

A very pleasant method of cure, truly, and probably applicable to diseases of a nervous type and origin. "Ah!" says the advocate of this system, "all diseases have their seat in the nerves." This is apparently endorsed by Prof. Swing. He thinks "ice on the spine" and freedom from fear most excellent.

> "Fear and anxiety will help this disease fix itself upon the spinal cord; and hence to fly from a city or town is valuable not only because one can find thus a purer air but also because one thus can fly from a constant fear. To lessen the daily anxiety is to increase the prospect of escape."

There is not the least evidence that Asiatic cholera "fixes itself" on the spinal cord, or that it is a disease of the nerves. There is on the contrary strong reason to believe it a result of microbes taken into the system and living in and destroying the vital fluids. How can the metaphysical treatment affect the countless swarms of these parasites?

To show the utter absurdity of the metaphysical method, suppose a man takes the germs of the trichina into his stomach, and from thence they are diffused through his blood until the muscular tissue swarms with millions of them. The nerves are tortured with agony, yet this is not a nervous disease. The parasites feed in the muscular tissue, pressing its fibres apart, and throwing the effete waste of their own vitality as poison into the blood.

"A well mind projected into" such a "sickly system," would no more destroy the parasite than it would hold back the sun in its daily course.

Suppose, again, a man takes arsenic, which would be preferable, the chemical antidote, or "a well mind projected" into the patient?

The varieties of intermittent fevers are caused by germs, as Prof. Swing admits, and he finally accepts the same for cholera in these words:

> "Thus the germs of cholera may be atoms which no chemistry can detect, and these may require a certain number of years for manufacture in the world's hidden shop. But these atoms create an excess of heat in the nervous system and there follows an excess of secretion and a sudden draining of the cups of life."

If such be the cause of these diseases, the "metaphysical" "projection of well minds" would be about as efficacious as Mrs. Partington's mop against the Atlantic Ocean.

We must understand that there are at least two great classes of diseases. The first, involving the nerves, is susceptible to mesmeric or "metaphysical" influences; the second, distinct and beyond the nerve-control. Within narrow limits the "metaphysical" treatment is legitimate and useful, but pressed beyond, by forestalling the assistance demanded, works untold injury. What is necessary to meet the coming of the cholera, is the observance of those sanitary conditions which science has shown to be essential to destroy the microbes or cholera germs, reducing the virulence of their character, and preserving the health of the community at the highest possible point. The enemy is weakened, and the resistance increased at the same time.

The JOURNAL, in strict accordance with its broad and liberal policy, this week gives space to a defender of Romanism by publishing the lecture of Mr. Cahill, together with a portion of the criticisms thereon. We should be pleased to publish the name of a Roman Catholic newspaper which will give equal space to a Spiritualist, Agnostic, or any other heretic.

The brief extempore criticisms on Mr. Cahill's lecture necessarily fall short of thorough exposition of the opposition, and consist mostly of general charges; but the well-informed reader can readily supply the specifications needed to sustain the indictments. Mr. Russell goes more nearly to the root of things when, declining to discriminate against the Romish Church, he says: "No Church or religious organization has been otherwise than antagonistic to new ideas in just precisely the same way and in just the same measure, according to their power, as this (the Romish) Church has been." Underlying this statement are the potencies which have inspired devotees of different faiths to murder, rapine, and nameless crimes. It is a notorious fact, not to be successfully denied, that the Protestant clergy of America by a very large majority sustained slavery as a divine right and a thing pleasing in the sight of God. According to both Romish and Protestant dogma, Lincoln and a host of heroes whose lives were given that millions of human beings might no longer be chattels, are now writhing in everlasting torment; while sleek preachers and fat priests who constantly opposed the abolition agitation and quoted with unction, "Servants obey your masters," are now playing their harps and singing praises to their master.

The women of America in their effort to obtain suffrage, have to thank the clergy, as a body, for the most virulent opposition they have had to contend against. From that venerable heroine, Elizabeth Cady Stanton, come these words fresh and hot, provoked by the onslaught of a Congregational preacher: "I have been trying for years to make women understand that the worst enemies they have are in the pulpit, and now you, Mr. Patton, have illustrated it beyond question." Of course there are many notable exceptions among the clergy, and as a body they are infinitely better than their creeds, which they constantly stretch to the limit of flexibility.

First Society of New York City.

The annual election of Trustees of the First Society of Spiritualists of New York took place immediately after the service on Sunday morning, Feb. 1st. The board consists of nine members, six gentlemen and three ladies, three of whom are elected each year to serve for three years. Henry J. Newton, Henry Van Gelder and Mrs. M. E. Wallace were elected on Sunday, the first two re-elected.

At a meeting of the Board on Wednesday evening, Feb. 4th, the following officers were chosen for the term of one year: President, Henry J. Newton; Vice-President, Geo. W. Wheat; Secretary and Treasurer, Mary A. Newton; Corresponding Secretary, John Franklin Clark. The present Board of Trustees are: Henry J. Newton, Henry Van Gelder, Geo. W. Wheat, John Franklin Clark, Simeon E. Church, Erastus Benn, Mrs. E. Hawkins, Mrs. M. E. Wallace, Mrs. M. A. Newton.

Mr. Clark was appointed to fill the vacancy caused by the death of Mr. Charles Partridge, and Mr. Church was appointed to fill the vacancy caused by the death of Mr. J. J. Anderson. Both of these gentlemen died last month within a week of each other.

GENERAL ITEMS.

Mr. and Mrs. H. J. Horn of Saratoga Springs, N. Y., are visiting in Washington, D. C.

G. H. Brooks speaks in high terms of the mediumship of Mrs. Dickerson, who resides at No. 117 17th street, Milwaukee, Wis.

Mrs. L. P. Anderson has gone to California with her son Wells, whose health is said to be failing.

The Massachusetts Medical Society is once more to the front with a petition to the legislature of that State to have the practice of medicine regulated by statute.

Dr. J. Thorne, Kansas City, Mo., writes: "Mr. Lyman C. Howe is here and has the thinking element of the city to hear him. He is a power for good."

Dr. Henry Slade is located at No. 11 East 13th street, New York City, and will be pleased to see his old friends and all those interested in the continuity of life.

Dr. Houghton, who is alluded to under the head of "Boiling down the Bible," was at one time Pastor of the Church of Messiah (Universalist), at New Haven, Conn. He is now a Spiritualist.

Prof. Townsend, the mesmerist, commenced a series of lectures and experiments at Grenier's Garden, on West Madison Street, last Monday evening. His experiments are very interesting.

We have received a supply of "Lillington's Weather Forecasts," for 1885, deduced from data left by the late Prof. Tice, with explanations and how to understand them and apply them to any locality. Only five cents per copy. For sale at this office.

J. E. Remsburg, free thought lecturer, who lately visited Nashville, Tenn., comes out with a card in the *Daily American* of that city, denying that he ever styled himself the "Ingersoll of the South." He lectured there in the Olympic Theatre. The court house was closed against him.

When "Tokology," by Alice B. Stockham, was published last year, we predicted for it a large sale. Every woman should know the scientific truths taught in this work, which lessen for her, pain and suffering. We are now informed that the sales have reached the unprecedented number of 20,000 in little more than a year. This would seem to be indicative of great merit.

A gentleman present at Mrs. De Wolfe's lecture Sunday, during the course of some remarks which he made, said that he was on one occasion writing a letter to a lady friend whom he had not heard from for some time, when feeling as if some person was present, he looked up, and there stood her spirit. He did not write the letter as he intended, but instituting inquiries, he learned that she had been dead for three months.

Victorien Sardou is a firm believer in Spiritualism, and declares that he is often under supernatural guidance. He shows a plate of copper on which is engraved with minute exactness and marvelous skill, a picture of Moliere's house. "Seated one day by my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours of purely mechanical toil. I could not of my own will make such a picture to save my life."

Resolutions of respect to the memory of Mr. Charles Partridge, adopted by the New York Conference, will be found on the fifth page. We hope to receive the stenographic report of the memorial service, held last Sunday, in time for next week's paper.

With the progress of science, many believe that the photograph will yet be so perfected as to reproduce every object on the surface of the moon, thus enabling the inhabitants of this world to form a correct estimate of the life conditions existing on our satellite 240,000 miles distant from us.

A swindler travelling under the name of "Dr. J. E. Hiltz" is filling opera houses and halls in Colorado with idiots who imagine he will fulfill promises, made in flaming advertisements, to "expose" Spiritualism. These fellows are ever ready to expose or confirm just as it will pay best, and one show is as bona fide as the other.

People interested in the *Mind Cure* will be glad to know that Evans's new work, "Primitive Mind Cure," is just out. This is the most practical of Evans's books, and is written in his usually plain, forcible style. Every invalid by this can cure himself. For sale in this city, by Sanitary Publishing Co., 159 La Salle street.

A religious revival has been in progress in the farming town of Tiverton, R. I., and the result is the hopeless insanity of Deacon Luther W. Wilcox, the richest man in the town. Wilcox left home lately and walked to Newport, a distance of twelve miles. He said he had received a divine inspiration from the "King of kings," for Rev. Henry Ward Beecher, and was ordered to deliver it in person.

J. F. Babcock of Bangor, Me., since the publication of his article on Hand vs. Mind, in the JOURNAL of December 27th, has received so many letters from all parts of the country complimenting him on the facts he so cogently presented, that he can not possibly reply to each one. He wishes, however, through the JOURNAL, to express his thanks for the high appreciation manifested.

In another column is the call for the annual meeting of the Michigan State Association of Spiritualists at Grand Rapids, to begin Friday, Feb. 27th, and close Sunday night March 1st. Important business is to be done, and the ample home talent of Michigan speakers and hearers, with the best mediumship to interest all, will make this an excellent and valuable gathering like the preceding meetings of the Association. The Michigan Spiritualists, far and near, will doubtless be there.

Recently a young lady at Forest City, Sierra County, Cal., while fast asleep got out of bed, partly dressed, picked up a lantern and started for her home at Minnesota. She passed some terribly bad and steep roads, and finally arrived at Kanaka Creek, two and a half miles from her starting point, in safety, but just before stepping upon the foot bridge to cross it she stumbled, and the jar woke her up. She comprehended the situation very quickly and proceeded on to Minnesota, reaching home some time before daylight. For some days previous to the above event the girl had been suffering from homesickness.

The *Harbinger of Light*, Australia, states that Miss Wood, the materializing medium, died at Adelaide on the 11th of December, 1884. She had been suffering from neuralgia, indicating a debilitated state of the blood, but no idea was then entertained of any thing serious, but typhoid fever set in, and the patient had to be removed to the special ward of a hospital, and isolated from her friends. The fever rapidly assumed a malignant form, and in a few days the physical body becoming untenable, was abandoned by the spirit. Miss Wood attained considerable fame at New Castle some ten years since, where in conjunction with Miss Fairlamb she gave materializing séances, under strict test conditions, to the satisfaction of Mr. T. B. Barkas and other experienced investigators.

Dr. Guernsey, in an article on faith cure in the *Medical Times*, cites a case in which will-power appears to have successfully supplied the place of faith. Among the parishioners of the Rev. Dr. Taylor of New Haven, was an invalid lady, who finally took to her bed, where she continued to receive her pastor's visits. One bitter cold night she sent for him to console her dying moments, and declared herself ready to depart in peace. "If it is His will," she said, "that I shall go to hell, I can still say, 'Thy will be done.'" The physician who was present became a little impatient. "Well," said he, "if that is God's will, and both you and your family are reconciled to it, I do not know that I ought to object." In a moment the woman was on her feet shouting: "I won't die and I won't go to hell!" She afterward enjoyed comfortable health for years.

Mrs. DeWolf lectured last Sunday at Martine's Hall, on Ada St., near Madison, in answer to the question, "Is life worth living?" There was quite a large audience present, and all seemed deeply interested in her remarks. She was followed by Prof. Townsend, the Mesmerist, who presented his views with reference to the universality of thought, claiming that certain minds are, when peculiarly influenced, a channel through which it flows spontaneously. He mesmerized Mrs. DeWolf, and made her personate Rev. Dr. Talmage, she giving an excellent orthodox sermon, claiming that Spiritualism is only an emanation of satanic influences. Her remarks created much merriment. She then was made to believe that she was Col. Ingersoll, and carried out very accurately his line of thought. She will lecture again next Sunday, at 3 P. M., when there will probably be further illustrations in mesmerism.

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CRITICISM BY MR. ERNST PRUSSING.

MR. PRESIDENT.—I would call attention to one point mentioned by the lecturer, where he compared those following authorities in matters of science with those following the authority of the Pope. He thought they were on a par in that respect. But he forgot to say, or perhaps to think, that those who are following authority in science did so because they had made up their minds by thinking for themselves that such authorities were right. They followed their own reason, while those following the commands of the Pope are entirely forbidden to think, but are following blindly. That is one great point of difference between the two classes of followers. He tried to show that a scientific hypothesis or something invented by science might be wrong. True. But scientists always follow deductions based upon known truth. If they advance any hypothesis, it is always because reason forces them to such deductions from the known truth.

The lecturer has shown that the Catholic Church has done a great deal for humanity, and he claims, therefore, it is divine. We do not deny its humanity. There is not a human being on earth who has not some good trait in his character. Nero slaughtered his mother and his teacher and many of his friends; but he had had them as friends and loved them at one time. We should expect that an institution made up of human beings should have something human in it. They are doing a great deal for humanity; but why do they do it? The reason is they are not doing it for the sake of doing good but for the sake of expanding the realm of faith. That has been shown by history whenever any act of the Church came under consideration. Was there any humanity in the acts of the Inquisition? Did it concern the Pope or his Cardinals whether humanity was flourishing? No! It was the faith that was to be sustained and their God to be glorified. For that sake humanity had to suffer.

Judge E. S. Holbrook complimented the lecturer on his bravery in essaying to come before the Society in defense of his convictions, when he knew beforehand his ideas would be severely criticised, and when he knew he would stand almost alone in their defense.

Prof. Willard said that one of his objections to the Catholic Church was, that it was possible under the instruction and direction of the Church law for the massacre of St. Bartholomew to have occurred; or that it should have been possible in the history of the Church for such men as Popes Alexander, Borgia, Julian II., Innocent X., or Leo X., to be elevated to their high positions as the assumed conservators of the faith and morals of mankind, or that it should have had among its defenders such men as Henry VIII., "Defender of the Faith," of whom it is said that he spared neither woman in his lust nor man in his anger. The Professor argued that modern thought must be entirely free in all departments, while the Catholic Church seeks to repress all thought which is not in accordance with its dogmas. It says, "You may think, but your conclusions must be such as we will furnish you."

Dr. Adam Miller also criticised the lecture, and Mr. Donlin spoke in support of the Roman Catholic Church, after which the lecturer replied to the arguments of his critics.

Church, Spiritualism, Science.

A new temple in Newbury street registers the present development of the delusion of Spiritualism in Boston. It is called the First Spiritual Temple, and has been built largely by the munificence of one man, Mr. M. S. Ayer, a wealthy grocer, and the building and furnishing complete will cost some $200,000. The temple is adapted to all the uses of such a building, with a large audience room, a hall, library and various rooms to accommodate the *modus operandi* of spiritual service. It will require several months to complete the structure. In Boston there are five spiritual societies now worshiping in halls.—*Christian Union.*

Is it more remarkable that the believers in Spiritualism should dedicate a magnificent temple to the doctrine of immortality than that a Christian journal which preaches the same doctrine should call Spiritualism a "delusion"? One need not believe that Spiritualism is not a delusion to answer this proposition in the negative.

It is a singular fact that the chief opposition to what is called Spiritualism comes from the churches. Science, the source from which one would expect not only opposition but convincing ridicule, is silent. It has sought neither to prove nor disprove what is denominated as modern Spiritualism, though its leading representatives have written volumes upon volumes to prove that the dogmas taught by the Church are irrational.

But while science claims to have satisfactorily disposed of the theory of immortality, it does not offer a satisfactory explanation of the phenomena of Spiritualism, and it shows no disposition to investigate it. It cannot be said that this seeming indifference grows out of a conviction that these phenomena are only so called and are in reality fraudulent bubbles that are not worth the pricking; for it is well known that many men of great minds have implicitly believed in them. The diffidence which science exhibits in approaching this subject can grow out of only one thing—the fear that there is more truth in it than science cares to demonstrate.

And yet an organ of the Church, whose very creed is based upon faith, and is nothing without faith, makes free to pronounce Spiritualism—which is not so much a matter of faith, though it may be a deception—to be a delusion. The least that can be said of this is, that it is inconsistent with Christianity, for though Spiritualism may be a delusion, yet its teachings are, in the abstract, the beautified essence of the doctrine of immortality. It is too often the case that Spiritualism and table tipping are made synonymous. In reality they need not be related. Magnetism is not Spiritualism, neither is mesmerism nor the new doctrine of psychology. A séance is not a necessary concomitant of Spiritualism, and only the vulgar and ignorant so regard it. We doubt not that there are thousands of persons who believe in Spiritualism who never attended a séance, and who would not attend one under any circumstances.

Spiritualism in the abstract is the most beautiful of all religions, and those who believe in it—we do not mean the converts of the séance—find in it an everpresent source of comfort. It teaches that there is no death, no end; that existence upon earth is simply the beginning, the budding of a flower which is to bloom forever in the world to come. That lfie, both before and after the natural death, is a long journey which one can direct either upward and onward into perpetual peace and joy, or downward into misery. It teaches that the beginning of the next life is made at the very end of this; that one is neither better nor worse after death than before the spirit left its mortal body. In a word, that all life, material and spiritual, is progressive.

Aside from this inherent beauty of Spiritualism, which makes it attractive as a religion, is the consciousness which all believers in it have that the spirits of departed loved ones are constantly hovering around them to sympathize with them in sorrow and to be glad with them in joy.

How often does the feeling come to even the most skeptical that some influence of loved ones who had gone before is in the air around them—the consciousness of an unseen presence which fills their very souls!

It is this latter phase of Spiritualism, utterly divorced from even the doctrine of Spiritualism, or its so called phenomena, which appeals to every mind that is not altogether gross and material. Thousands of humans have made it a stepping stone from which to explore the doctrine of Spiritualism, and from thence may have gone into the séance to explore its alleged phenomena. If some of them have turned away in disgust at what they have seen and heard, it is not surprising; but even their experience at the séance has not so disgusted them that they fling aside the idea which impelled them to investigate as absolutely foolish and worthless.

The doctrine of Spiritualism is something which the whole world is interested in. If the phenomena are all base frauds invented to deceive the ignorant and credulous, the fact should be established. We can think of no question which has so close a bearing upon human happiness as this one, and we are surprised that science does not make as grand efforts as it has made in some other directions to settle all doubts concerning it, once and for all.

While science has held back and the churches have frowned with disfavor upon Spiritualism, the number of Spiritualists has gone on increasing. Certain it is that the churches are not taking the right course, and science will have lost its utility if it shall fail to at least apply a full and searching test to this question now enveloped in a mazy cloud of doubt.—*Denver Times-Republican.*

Buchanan on Universities.

To the Editor of the Religio-Philosophical Journal:

A late article by Dr. J. R. Buchanan on the antiquated methods of thought, and the blind adherence to old philosophies in our universities, I read with that interest which his words usually command. With much that he said I fully agree. Surely the time must come when what is called our higher education, shall hold the past as a rich heritage for our help and use, but not as our master, and when fair stones from old structures shall be used to build new temples grander than the old builders could devise.

To hold the methods or ideas of Plato or Aristotle as the highest possible, to think their thoughts with no thought of our own, dwarfs us and does them dishonor. Of this university tendency just complaint is made. But to underrate these great philosophers is to make light of our heritage, and I think that Plato deserves a higher place than this article gives him. He had, of course, some of the faults and limitations of his day, but was far in advance of that age, and of our own, in some great and essential matters. He was learned, eloquent and noble. His ideas are those of our best spiritual philosophy. He taught the supremacy of the Infinite Mind, saying: "God is the original life and force of all things, in the ethereal regions, upon and under the earth. He is the Being, the Unity, the Good; the same in the world of intelligence that the sun is in the visible world. The end and aim of all things is to attain to the First Good; of whom the sun is the type, and the material world, with its host of ministering spirits, is but the manifestation and the shadow."

His conception was that all outward and material forms are but plastic manifestations of ideas—nature a spiritual manifestation of The Soul of Things.

Reverence for the soul, inner-light and intuitive wisdom, he gave high place, as first in worth, and he told of immortality and of the results of good and ill as follows:

"O youth or young man, who fancy that you are neglected of the gods, know that if you become worse you shall go to the worse souls; if better, to the better, and in every succession of life or death you will do or suffer what like may fitly suffer at the hands of like. This is a divine justice, not to be escaped."

And he nobly said: "The perfectly just man would be he who would love justice for its own sake, not for any honors or advantages, who would be willing to pass for unjust while practicing most exact justice, and would continue steadfast, not because it is pleasant but because it is right."

Golden thoughts in golden words are these. The spiritual thinkers in all ages have been helped by this great man, and the thoughtful Spiritualist will see how his views are in unison with the foundations of the best spiritual philosophy, and how they transcend the narrow creeds of dogmatic theology. Give honor to the great Grecian philosopher. Keep his truth and pass his errors by. Honor also to J. R. Buchanan, for his admirable book on Moral Education, and for other good work of his, and frank but friendly dissent where we may not agree.

G. B. STEBBINS.

Boiling Down the Bible.

Parson Houghton rubs out the Garden of Eden.

"I am convinced," said the Rev. Mr. Houghton, yesterday afternoon, at the armory, "that there are many true hearts in the Christian church. While I believe we should give the church all that belongs to it in the sake of philanthropy and human progress, there is much in its practice which has no good foundation. I am not here to say aught against the Christian religion or the Christian church, but I will simply state how Christians serve the devil.

"The Christian church, as you know, is of no late origin. Its doctrines were formulated in a semi-barbarous age, when the people were in a state of utter stupidity. The creeds were formed then, and men and women today are pledged to believe and accept as true that which was promulgated in an age when truth was utterly unknown. It is just about as sensible to damn a man because he can't get into the garments he wore when a youth, as to blame him for not accepting these old teachings, when in this age of progress the church holds up the dogma of endless perdition. When it tells us there is one God yet three and so mystifies the light of modern science, the workings of the greatest minds are set at naught. When it goes on to tell of an Eden which never existed, save in the mind of the author, the time for an earnest and energetic protest has arrived.

"Some people ask me, 'Who is the devil?' He is the personification of all that is false in this life. Look over the history of New England for the past twenty years. Have not eight of the great defalcations been the work of Christians? What the modern church wants, is not the doctrine of total depravity, but a broad and free brotherhood. For my part, now and ever, I bid defiance to every doctrine which I can not conscientiously believe."—New Haven, Conn., *News.*

Charles Partridge—Resolutions of Respect.

To the Editor of the Religio-Philosophical Journal:

At a regular meeting of the New York Spiritual Conference the following tribute to the memory of the late Mr. Charles Partridge, was unanimously adopted:

REPUBLICAN HALL, NEW YORK,
February 1st, 1885.

WHEREAS our friend and brother, Mr. Charles Partridge, has been recently translated to the higher life, it seems to us fitting and eminently due to the memory of the deceased, that we, the members of the New York Spiritual Conference, should make some public expression of the esteem and regard in which he has always been held by us, and of our appreciation of his early, efficient and long continued efforts for the advancement of modern Spiritualism.

Mr. Partridge first introduced the spiritual phenomena in this city by inducing the Fox sisters to come here at an early stage of the manifestations and give séances under his protecting care, and his well known character as an upright, intelligent and successful man of business, induced many men of character and influence to investigate the phenomena.

It was Mr. Partridge (associated with the late Dr. S. B. Brittan as editor) who published the *Spiritual Telegraph*, the first journal in the world devoted to modern Spiritualism that gained any considerable circulation and influence. This journal was continued for several years and was characterized by a wise discrimination and marked ability, and accomplished much in disseminating the facts and explaining the philosophy of Spiritualism.

More than thirty years ago Mr. Partridge inaugurated the New York Spiritual Conference, whose first sessions were held in the parlors of his private residence. From that time to the present the sessions of this conference have been regularly held with but little interruption and have been uniformly well attended and their discussions participated in by many of the ablest exponents of modern Spiritualism. In view of these facts,

Resolved, That while we deeply feel the loss of the visible presence of our departed brother, we will cherish his memory as one who accomplished much for the promotion of the objects for which this Conference was organized, and who was himself not only a practical and consistent Spiritualist, but a warm-hearted philanthropist.

Resolved, that this brief memorial notice be sent for publication to the RELIGIO-PHILOSOPHICAL JOURNAL and the *Banner of Light.*

HENRY J. NEWTON, Pres't.

P. E. FARNSWORTH,
GEO. H. JONES,
C. S. WEEKS, } Committee.

General News.

President Roswell D. Hitchcock, of the Union Theological Seminary is ill. Sarah Bernhardt is said to receive $800 a month for her contributions to newspapers. Gabriel Ravel, the famous pantomimist, claims the doubtful honor of the invention of roller skates. A bronze statue of General Blair, to be placed in Forest Park, St. Louis, has been finished in Cincinnati. It is ten feet high. It is reported that Mrs. Stowe has requested her publishers to restore to her novel, "Nina Gordon," the original title "Dred." Sir Arthur Sullivan does most of his writing—musical composition, rather—between midnight and sunrise. He selects that time because it is so quiet. The hatter who made the inaugural hat for Mr. Cleveland received a check for $8. He says he was offered $50 for it by an enthusiastic Democrat of Baltimore. William Neal, sentenced to be hanged Feb. 28th for participation in the Ashland, Ky., murder two years ago, is to write a letter in his own blood declaring his innocence of that crime.

A Quick Remedy for Catarrh and Kindred Disorders.

Put under your head at night, and breathe its vapor till morning the Pillow-Inhaler charged with its liquid. You wake with a clearer head, with less disposition to irritate the over sensitive lining of the nose, throat and lungs. Gradually the fires of inflammation are soothed, discharges and cough cease, pain gives place to ease, and in a short time you are a well person. If you want to know more about the Pillow-Inhaler, call and see it, or write for explanatory pamphlet and testimonials. THE PILLOW-INHALER CO. Branch Office, Room 12, Central Music Hall, Chicago, Ill.

A Semi-Centennial No.

The *Phrenological Journal* for Jan. celebrates the semi-centennial of the establishment of business of Fowler & Wells, and contains a sketch of the introduction and growth of Phrenology in this country, with new portraits of Drs. Gall, Spurzheim and Combe, together with a history of the publishing business of the Fowler & Wells Co., with portraits of L. N. Fowler, O. S. Fowler, Samuel R. Wells, Charlotte Fowler Wells, Nelson Sizer and many others, with biographical sketches. Also the principles of Phrenology and other papers. It is a number of special interest, sent by mail post-paid, on receipt of price, 20c. Address, Fowler & Wells Co., Publishers, 753 Broadway, New York.

This is the best season in which to purify the blood, and Hood's Sarsaparilla is the best blood purifier. 100 Doses One Dollar.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

People with gray hair may conceal from the world the fact that they are becoming aged, and passing on to decay, by the use of Hall's Hair Renewer. It is a fact that this article renews, cleanses, brightens, invigorates and restores faded or gray hair to its youthful color and lustre, cheaply, quickly and surely.

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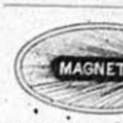
Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science Hall, No. 55 Canal St., Grand Rapids, on February 27th and 28th, and March 1st next, commencing at 2 P. M. February 27th. Good speakers and mediums will be in attendance. Parties wishing reduced railroad rates will please address the Secretary at earliest convenience for certificates. For information in regard to hotels and boarding houses address J. H. Tompkins, Grand Rapids.
A general invitation is extended.
DR. J. A. MARVIN, Secretary, Lansing, Mich.
J. P. WHITING, President.
Spiritualist papers please copy.
Lansing, Mich. January 22nd, 1884.

HEADS AND FACES



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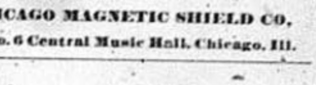

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Scrap from an Old Moorish Legend.

(Translated from the Arabic.)

[The following poem was given through the mediumship of Mrs. M. C. Chase of Swampscott, Mass., in a very short space of time, and transcribed by a friend present. The name given as translator, and possibly the author, was spirit Eleanor Wainwright.]

Within a coppice stood a warrior bold,
His helmet placed o'er brows that sullen frowned,
While in his strong right hand a lance he bore;
So still, it seemed to marble he had grown.
Soon on his ear an eager footstep falls;
Before him soon his youthful foe appears,
A youth who guileless seemed of guilt or crime.
His flowing curls upon his shoulders lay,
A very girl's in glorious beauty rare,
As crown of glory on Apollo's head;
A form of beauty wondrous fair to see.
Such was the youth, with careless air distraught,
Who now weaponless except a dagger keen
Gleaming in his belt, appeared before
The stern old warrior, waiting there like
Vision bright from some lost world afar.

No words were needed to reveal who thus
Before him stood amazed. Albano flushed,
The color sprang in red tide to his cheek,
And o'er his brow a darkening shadow passed.
Unconsciously his hand upon the hilt
Of his keen dagger rested, as though, indeed,
In that alone protection lay. A moment
More and he knew all, for in the face
Before him, as though chiselled by a sculptor's
Hand, the features of his Zelah lay.

A moment full no word was spoke, but each
Steadily upon the other gazed
As though each wished to strike. At last the sire—
"Bold youth, your mission here to-day is spent;
Your beauty shall no longer woo my child,
For here you die, and in this coppice dark
Your body here shall rotten lie, consumed
By carrion birds, while slimy serpents, too,
Shall creep upon that manly form once dear.
Rash boy, prepare! What! but a dagger slight?
Here, take my falchion. I've another yet.
If you would live, fight well for none may stand
Firm before me. You have a moment still.
When yonder sun across that line shall pass,
Look well. If prayers are needed, make them soon.
You thought to meet her here; her sire instead,
But she, a prisoner, close the palace walls
Within is kept. Naught, naught, can save
Thee, daring youth."
The fatal line is passed,
The two strange foes each other grandly face.
Albano backward from his shoulders flings
The clustering curls; the falchion spurning, clasps
The glittering dagger in his hand and springs
To meet her sire. The poinard's tip, full well
He knows, holds subtle poison, sure and swift.
But e'er they close, a wild shriek fills the air,
And swift between their upraised hands she flies.

Too late, alas! Albano's steel had pierced
The loving heart, as he would strike her sire.

Prone at their feet the dying Zelah lay,
While all the ground was crimsoned with her blood.
Selamo clasped her dying in his arms,
Forgetting all the angry strife between.
He only called her o'er and o'er, "My child,
My precious child, my own, speak once again,
And, oh! forgive; thy wretched sire forgive."
"My death is sure," she said, "but e'er I go
Forgive the slayer, e'en Allah's not so dear."

Albano, dumb with agony, uttered
No sound; but on his knees beside the maid
He loved, into his breast the dagger, reddened
With her blood, he plunged.
"Zelah, forgive"—
These dying words he said—"I go with thee
To Paradise. Thy vengeful sire has wronged
Us both, yet dying do we both forgive."

With long drawn sobs the proud old warrior knelt;
Above their prostrate forms a vow he made;
In war or pillage, rapine, crime or guilt
His hand no more with blood should e'er be stained;
But evermore in cloister dim remain,
Appealing unto Heaven to be forgiven.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

I noticed in the JOURNAL of Jan. 10th an article by O. S. Burgess, headed "The Reason why the Divining Rod Turns." His reasons are based on the use of "a V shaped branch about two feet in length, having the smaller ends about three-eighths of an inch in diameter;" and he concludes his statement as follows: "The movement of the hand to cause the dipping of the rod is very slight, and with a little practice may be done so as to escape the notice of those not-initiated."

I would respectfully invite his attention to an incident which occurred about six years ago under the observation of myself and two others in a locality where it was very difficult to find water, and within a few yards of where a well had just been dug to blue shale, without success. Instead of a branch with two prongs, a straight willow twig was cut close to the ground, measuring about five feet in length. It was carried in one hand, with butt up and held just far enough from the top to hold its own weight, and when bent at a certain spot in passing, it would straighten again as the individual holding it passed beyond. A certain place, at least six rods in length, was passed over at different places at least a dozen times, backward and forwards, and each time as the line was crossed, the twig would bend toward the earth and straighten up again without the least variation in the position of the hand as the person moved beyond. A well was dug and a strong vein found twenty feet from the surface, running in the direction of the line described. No comments are needed. F. WILSON.

Delphos, Kan.

Great Destruction at Niagara Falls—The Ice-Bridge—The Maid of the Mist in Danger.

One of the most severe storms that have visited Niagara Falls for many years raged there during one of the late cold snaps. The wind continued to blow a perfect hurricane, and together with the sleet and snow made havoc with the telegraph wires, which were completely demolished, the wires being coated with ice three inches thick. In several places they were snapped off like pipe-stems. Lumber-yards were wrecked and the lumber blown broadcast; heavy trees were torn from their roots and swept hundreds of feet away; houses were unroofed and chimneys blown down. Most of the railway trains reached here many hours late. Quantities of fresh ice were piled upon the ice-bridge, bringing with it row-boats, trees and timber. The ice-bridge is grand beyond description, and is the strongest and largest that has ever been seen here. The water in the river rose over thirty feet and tossed large pieces of broken ice, weighing several tons, high upon the banks. The ferrymen's houses under the cliff are nearly buried in the ice. The new steamer, Maid of the Mist, now nearly completed, which was to be launched early in the spring, was torn from its fastenings and lays broadside on the rugged ice, and will probably be wrecked when the ice-bridge moves out in the spring. The Falls with their iced trees and shrubbery, resembled a scene of fairy land.

A Doctor's Fatal Blunder.

The Rev. Theodore Sieck makes the charge of fatal malpractice against Dr. Hebenstreit, a well-known physician of Buffalo, N. Y. The son of the former, age 7, was dangerously ill with membranous croup, and upon the advice of the physician the operation of tracheotomy was performed. When the doctor was called in the little fellow seemed much better; he sat up in bed and was bright and cheerful. At 9 o'clock Dr. Hebenstreit told the parents that it was better to operate then than to wait until next day. They told him to "go ahead." He chloroformed the child and consumed half an hour before reaching the windpipe. Then with a hook he drew up the windpipe so that he could reach it with a pair of shears. He gave one sharp cut and suddenly the blood spurted upon the carpet. The boy recovered from the chloroform and tried to sit up, but his little hands fell in the blood and the table was covered with it. The doctor, when he saw what he had done, cried out: "My God! if only I hadn't done it." The child died from loss of blood in a few minutes.—*Chicago Tribune.*

Communication from a Spirit.

To the Editor of the Religio-Philosophical Journal:

A week more and again a "Merry Christmas" will be proclaimed and praises sung to the "Christ child" who, sent from heaven with gifts for the people of earth, dwelt among men to distribute those gifts and set the example of how to receive and exercise the highest and best gifts sent from heaven to bless mortals. Alas! all things assume a carnal form among earthly elements and beings; so did this. The gifts looked for and most highly valued by the majority of earth's people, both great and small, are those that please the eye and gratify the appetite of the mortal man only. Hence men have sought to invent an insurance policy in the vicarious atonement of said Christ child, wherein by subscribing to certain man-made rules and formulas, they think their souls insured, regardless of the deeds committed by the natural man. This is a point of study which, perforce, will soon occupy mortal minds more powerfully than it has ever done at any time, for the problems are cast before mortals to be solved and demonstrated, and for this there are many preparing, not quite knowing what they do. All things shall work out right. We smile sadly as we behold how, after we have the attention of otherwise bright mortals, also their good will, to receive and to be taught the higher truths, yet it is so difficult to awaken comprehension to an extent that mists may vanish and all be clearly presented in heaven's own light; inasmuch as God cannot be seen or comprehended in regard to his works with mortals, except in his own light. Think not in connection with the legal claims and rights of Jesus, we desire a creed established or any sacerdotal rites. Nay, far from it. We aim to break man-made creeds and remove error by presenting truths as they are and as they were from the beginning and ever shall be. For this, we ask a hearing only, giving every one freedom to exercise his reason and judgment, because nothing is an individual's own mental and spiritual property or guarantees to him goodly rewards except what he has really acquired and made his own by proper exercise of his faculties. A man may say, "I am a Christian, I know I shall go to heaven when I die, and reap the reward of the blest." Ask him what gives to him this assurance? he will say: "I have subscribed to salvation's plan. I am a devoted church-member I read my Bible and attend worship." This is all very good, brother man; but in how many instances have you taken a free ride out into worldly pleasure-fields, on this pass? How often engaged in traffic with people whom you discountenance as vile sinners, only to make gain and secure business prosperity? And the rules of the church even are cast aside to suit actions, and picked up at convenience to sail more easily on the world's tides" You see all these things are accounts against you, and when these are taken out, nothing is left. You are not then worthy to receive the reward of insurance even, because you fore-fought your claims and trespassed so variously the simple rules laid down, that until you are purified and worthy, you cannot enter into the spheres of the blest; your hopes are all crushed, but eternity with its endless variations of learning and exercise is before you. You see by this that our claims are not to be presented in an uncertain way, nor with the desire to form creeds, but only to have these wrong existing ideas removed by presenting and proving truths. This is a part of our work on earth. We work in *our* degree, others in theirs. All are entitled to a hearing and competent mortals are privileged to be judges of what is thus brought to or before mortal bars to be criticised and decided upon.

Search our meaning well. The gifts brought to earth by the Christ-child to bless mortals, are they not the same gifts now again brought by the same spirit who, accompanied by myriads of bright angels, descends and ascends for mortal weal, and to make known and apply those gifts for mortal benefit, through mediums who can serve as a gateway for the heavenly messengers to so come among men and effect their final salvation from error and sin, which are the consequences of ignorance or lack of right understanding of God's ways. Jesus came into the world as a savior to save man from error; he brings for this purpose heavenly truths and wisdom, which were of God and he was to mark his devotion for that truth and love of God, also needy humanity, by sacrifice. Yet aside from this, another legal part was filled with the same sacrifice and a seal placed on an agreement of universal rule, therefore of universal importance. This needs not to be discussed now, until other topics are more clearly put forth and defined. Then all will be seen as it is, the result of infinite causes and with no presumptions anywhere, except those which men have put forth to further their own works. Men have used salvation's plan in a way pleasing their own senses and to gratify their idleness, to let another do for them the very things they would not do even for themselves.

It is self-evident that in a universe where justice rules and must rule, no plan of injustice finds toleration, nor are there any such expectations realized by any faithist devoid of good works, as inheriting a place in heaven on the merits of another whose example he follows not, and whose precepts they have only in words and not in practice. Much work is there to do in this direction; that is to bring people to see this error in regard to Jesus, who, though mighty, is meek and humble, working constantly for humanity's salvation and elevation until it is accomplished. Think not of Jesus, the Christ of God, as a being seated upon a great throne in idleness and splendor at the Father's right hand, awaiting there the consummation of the adverseness to his rule, so that he may come forth and sway the sceptre in his kingdom. Think of him as the humble yet mighty Jesus who, filled with the Christ-power, the truth and love of God, labors on earth to raise up fallen humanity. Those who live not in accordance with heavenly principles, which by nature are the birthright of all, have deserted them and have therefore descended from their proper level to engage in carnal and material problems which are of no real benefit, because no spiritual progress is made; but they are put far below the average of a proper beginning, by the many pollutions upon their divine attributes and nobler mental faculties. Let this answer the expression, "Fallen humanity." Jesus and his many assistants are laboring to raise humanity from its fallen condition. Their sympathies encircle all beings, in all conditions of life. Let us reason together, so that more light may be shed upon mortals through themselves and through mediums who are honest and true. May you all feel the holy baptism of heaven and realize the blessings intended for mortals from the mission of Jesus as a mortal man among men and as a spirit among mortals. Heaven's blessings be with you all in your endeavor to spread God's truths. MRS. A. KLINE, by her Guide.

Van Wert, Ohio, Dec. 18, 1884.

"A Visit to Henry Clay in the Spirit-Land."

To the Editor of the Religio-Philosophical Journal:

On visiting our honored friend, Major Forster, last Saturday, he called our attention to an extended article with the above title in the last JOURNAL, of Jan. 31st, taken from the *Saturday Evening Call.* Imagine my surprise when I found it to be Irving's description of a visit to the home of Henry Clay, given through my mediumship and published in "Strange Visitors" 15 years ago! It appears to be put forth as an original contribution by some unknown party.

The Major recognized it immediately as having read it in "Strange Visitors," of which remarkable book he said he had bought several copies and given away. Though it is pleasant to have our work appreciated, yet it would be more agreeable to myself and spirit co-workers, if the person who took the trouble to copy the communication for the *Evening Call* would have credited me as the medium.

I am happy to say that Major Forster is slowly regaining his health, and is hopeful of re-appearing ere long in his true field, the public rostrum.

Washington, D. C. MRS. HENRY J. HORN.

A correspondent from Michigan writes: I send you a new subscriber, a Baptist lady. I sent her a copy of the JOURNAL containing Hudson Tuttle's lecture on the "Golden Rule of Spiritualism," and she said, after reading it many times: "If this is Spiritualism it is my very highest idea of religion." She wanted more and so subscribed for the JOURNAL.

W. W. Ogilvie, the grain king of Manitoba, has closed his mills from inability to compete with Minneapolis millers. Since the season began 600,000 barrels of American flour have been shipped to the dominion, principally for consumption in the province of Quebec. Grain, according to this Manitoba authority, can be had by the Minneapolis millers at 60 cents a bushel, while he has to pay 72, and even with the duty on flour at 50 cents a barrel they can still undersell him in Canadian markets.

The Need of Organization.

To the Editor of the Religio-Philosophical Journal:

In order to really bring the latent good of Spiritualism out from its dark abode amid the immorality, credulity and dishonesty prevalent, organization upon a proper basis, seems indispensable. But Spiritualists as a class so differ, and are so individualized as thinkers, that it seems almost impossible to bring them together in harmony and brotherly love.

My field of observation, though limited, is a good one, and from what I have seen as a "looker on" rather than a worker, I notice that he who attempts to organize a society where there shall be a social center and charitable work, as well as a practical embodiment of the teachings of the movement, has a hard struggle and one little appreciated at first. People come to the meetings and go away without the feeling that they have any home-center, as do they in the Church—nothing to draw them together in a common interest and fellowship. Among the Masonic fraternity, we see the largest example of a body of men who are bound to each other and recognize that bond in all quarters of the globe; but while we may earnestly desire that the Spiritualists of the world may be as firmly united, yet we do not desire the secrecy of that order. If ultimately we could become such a brotherhood, banded together for a common purpose—the elevation of the human race—and live the life taught us through our mediums, we would become such a power that evil would fall away before us as mist before the sunlight.

Such a beginning has been made in this city; and, though it has passed through prejudice, misconception, want of support and, in fact, all the ills that any reform movement must expect to encounter, yet it has located itself finally in a building, entirely devoted to its own use, and one which it is within the means of the society ultimately to buy. Here, then, we have a center—a church home—a spiritual fireside, about which we may gather in all kindliness of feeling and charity toward all.

Already the other society—the old parent stock—feels the need of more sociability, more real interest in the support of the meeting, and more of the same spirit which originated the other "movement within a movement."

Thus, little by little we are gaining ground. Those minds which desire the best good of the Cause are struggling for the ascendency; and the weaker and less far seeing are giving way under the stand taken by them, and ere long will march under their banners.

But we as Spiritualists must be very careful as to what we do as men and as a body. The outside world which looks on, wants to believe and can't, watches closely to see if any real good comes from it all and whether it makes us any better men or women. "By their fruits shall ye know them," says their old Bible, and they will continue to judge us by that rule.

With all the experience of the Christian Church before us, as a matter of history; and partially, as a portion of our own lives, we should certainly be able to see the pitfalls into which she fell, and avoid them through the light Reason sheds over all.

Christianity teaches well, but don't practice. Why? Because she saves men by telling them to throw every thing on Christ, instead of making them their own saviors as we do; because she tries to save their souls simply, without thought of reaching those souls through their earthly bodies—this with few exceptions, of which Mr. Beecher is the most prominent.

Teach man how to live a sober, honest, industrious, self-sacrificing life—one in which he considers the neighbor as well as self, and you teach him best how to die. Teach him to know himself in all the departments of being, and obey the laws which he comes to understand; and you save him for this world and the next.

Brooklyn, Jan. 16, 1885. W. J. C.

For the Religio-Philosophical Journal.

Trivialities on the Part of Spirits and Mortals.

"Well, after all, there's nothing said but what anybody could say."

So remarked a friend after a very satisfactory sitting by home mediums at a small table.

"It's altogether too commonplace," he added.

"But," said I, "was there not intelligence?"

"O yes it seemed like it, but as I said before, 'it's too commonplace.' Who wants to hear 'yes,' and 'no,' and that your friend is happy to see you?"

"But what more do we hear when friends meet in the body, very dear friends, persons distinguished maybe, for great mental gifts?"

That same evening General H. called upon us.

"Very glad to meet you," said my friend to the General.

"Thank you, sir; happy to meet you," was the response.

"Fine weather," said my friend.

"Very fine," was the answer.

"Any news?" was the next question.

"Nothing important," replied the General, and so on for the time the visit lasted.

When the General had gone, "A splendid fellow!" said my friend; "fine army record and a grand intellect!"

"And yet your conversation was quite as trivial as that of my friend with the table," said I.

The remark seemed to strike him with some force.

"Yes, but spirits."

"They are but men disembodied;" I said. "Only here and there you find a brilliant conversationalist in the flesh. Now if you with your human tongue and untrammelled faculties can pass an hour in the merest trivialities about the weather and the most ordinary topics, what can you expect of spirits who cannot talk at all, save through the medium of an ordinary pine table? And even could we see our friends face to face we should find little to talk of except subjects of immediate interest around us; in other words, ordinary and common-place things of which life is made up."

"I believe you are right," said my friend. What do you think, reader? A. R.

An Old Lady of Nearly Ninety Hears a Spirit Read.

To the Editor of the Religio-Philosophical Journal:

While reading an editorial article in your issue of January 24th, on "Forty Years of Spirit Presence," I was reminded of the experiences recently related to members of my household, of a venerable and highly esteemed lady in New Jersey, who, like the narrator (to whom she is related) is a conscientious, conservative and active church-member. Both are persons who do not recognize in Spiritualism anything they have the least use for. I suppose the word is an abomination to them. They never mention it; yet this old lady in New Jersey, whose spirit is fluttering to get away from its earthly tenement, where it has had its abode for nearly ninety years, has within a year or two, seen many bright lights and heard voices of those who once lived here. She says her husband comes and reads to her in a manner most entertaining, yet she is deprived of the power of describing what he reads. These phenomena are so real to her she wonders that other members of her family cannot hear and see what she does. The experience is delightful to her and gives her perfect patience to wait for the coming change. To me it is a matter of great curiosity how people who are almost hostile to Spiritualism and to Spiritualists, can have a knowledge of such phenomena and not recognize that they are those of Spiritualism.

Brooklyn, N. Y., Jan. 24. A SPIRITUALIST.

A Spirit Returns to Soothe Her Sister.

To the Editor of the Religio-Philosophical Journal:

My father was a clairvoyant medium from childhood. About twenty years ago, our mother passed to spirit-life after a very severe illness of three months. A few hours after her death father went to his room, laid down on the bed, and while thinking that she had gone to heaven, as she was a good Christian, he saw her standing at the foot of the bed looking directly at him, holding out her arms towards him, and smiling. He said the room was full of angels who came with her. It was a great comfort to him in his last days to know that Spiritualism is true. A few years before he passed away our little girl, seven years old, died. Our other girl, aged nine years, grieved for her all the time, except at night when she went to bed. She said that little Katie came to her then. My father was staying with us at that time, and he said that little Katie came every night and put her arms around her sister and soothed her to sleep. A few of our neighbors at one time held circles at our house, and we saw little lights floating around the room; also quite a large pale light the shape of a half-moon.

Winnebago City, Minn. MRS. L. STODDARD.

Slate-writing and Reflections Thereon.

To the Editor of the Religio-Philosophical Journal:

The following writing was produced between closed slates, Dec. 15th, through the mediumship of Mrs. C. L. Reid. The writing occurred at 9 A. M., the medium sitting opposite me at a table, but not touching the slates. I saw the slates cleaned and a bit of pencil put between them. I held them between my thumbs and forefingers. I heard the writing, and soon three ticks of the pencil signified that the first message was finished. On opening the slates, I found the following written in a bold, round hand:

"DEAR FRIENDS: Good morning. You see we are all here to welcome you as usual. EMANUEL S."

The following questions, written on small pieces of paper (then folded twice) were placed on top of the slates, which I held firmly as before:

"Have you anything to communicate?"

"What advice have you to give?"

"Do you wish me to go East next summer?"

The writing commenced at once, and at the usual signal, on opening the slates, the following was found in a plain, feminine hand:

"MY DEAR SON: You ask in regard to going East next summer. It really seems as if you was not to go the way your business has gone. Sometimes you have misgivings about going altogether, but I do not think you would regret the change. Both of you would enjoy it very much. Your wife will be far more contented, and I know her people would make her feel perfectly at home. My dear son, we will all go with you when you do, and you shall hear from us at every opportunity. MOTHER."

After this the slates were filled twice with writing in a different hand, and signed "S." The first message assured me that I had much work to do in the spiritual cause, and would make many hearts glad and bring comfort to many benighted minds. I then asked how I could work to the best advantage, which was promptly answered in detail.

During the writing I conversed freely with the medium on subjects foreign to those written upon. This clearly indicates that the mind producing the writing was separate from that of the medium or the sitter.

Once I called upon the medium but failed to get any writing. She was fatigued. The next Monday I had very satisfactory results. This indicates that the spirit is dependent on the nerve or electric aura, or other physical quality of the medium, for power to write.

I find that among people of some intelligence, there are three opinions: first, that these writings are produced by sleight-of-hand. Of course they have not investigated the facts. Second, that they are produced by the devil. These are so under the influences of a tenet of a moribund theology, that they are incapable of a fair investigation and generally will not undertake it. Third, the materialists who admit the fact of the writings, but say they are produced by some natural force and have no other significance than to show that metaphysicians have had an inadequate knowledge of the subject they have written upon.

A spirit purporting to be, and whom I believe is, Swedenborg, has heretofore assured me that he has gained much knowledge in the spirit-life, and he would like to rewrite his theological views, and will do so if I will afford him the means of doing so on closed slates. JOHN ALLYN.

Self-Abnegation.

To the Editor of the Religio-Philosophical Journal:

I beg to put my protest on record against the persistent assertion of Spiritualists that we should be forgetful of self, and devote our energies to the advancement of the moral excellence of others. It would seem that the *beau ideal* of pure virtue, as entertained by many of our brethren, is to devote ourselves wholly to the advancement of our fellow beings. The writer cannot think that life well spent which has been devoted chiefly to the advancement of others. If a diamond could be reduced to millions of small particles, and each one of these particles become suddenly sentient and intelligent, and separated from the mass, we might view them as an ideal picture of mankind, each individual entity struggling for its individual advancement. If now our moral advancement compare with the literal elevation of all these entities together, and, furthermore, if it is the duty of each to forget self, and to turn its attention to its neighbor, then must each one of these entities turn its attention to the raising of its fellows, forgetful of self.

Now, as no one would be capable of entering the sphere of another and moving it, the result would be that all would remain upon the lower plane with the simple manifestation of a great stir; but if each devoted his energies to his own elevation, every entity would be inspired by the action of its neighbor, and all would move harmoniously. When the good by which we are surrounded is equivalent to the evil, then the tendency is to emulate the good. Thus self-elevation would cause us to aspire to moral precedence. Imagine a flock of sparrows attacked by cunning puss, each one turning to carry away his neighbor! While the writer can see clearly that the parallel is not complete, yet he thinks it has an illustrative force.

Each one can succeed best in purifying his own moral being. God created each one with all the necessary accessories to his own moral advancement. Like the garments prepared for him by his tailor, these fit him best. Instead, therefore, of living such lives of self-abnegation, let us so live that our moral excellence may be an object-lesson for the advancement of our brethren. This is nature's own royal road by which the hearts of all men may be reached.

Concordia, Kansas. R. B. ANDERSON.

Truesdell's Spirits Did It.

To the Editor of the Religio-Philosophical Journal:

I notice an item in your issue of Jan. 24th, to the effect that Egbert B. Waldo of Syracuse, N. Y., has published a pamphlet entitled "Spiritual Truths, or a Series of Spirit Messages," which purport to emanate from the spirit of his father. As I am personally acquainted with Mr. Waldo, who is now in his 84th year, and know him to be easily duped, it may, perhaps, be well for me to apprise the readers of the JOURNAL, which ever strives to correctly inform them, that the messages in question emanated almost exclusively from the fertile brain of John W. Truesdell, at different times, when at the expense of Mr. Waldo and Dr. Cheesebrough, an unquestionable crank, he would regale himself with a little sport. I know that Truesdell is not a medium and that Cheesebrough, who professes to be one, is a fraud and a fanatic. To absolutely prove this, Truesdell and myself arranged a plan not long since and completely trapped the "great instrument," who professes to be controlled by Confucius, Thos. Paine and other notable personages, who must have deteriorated to an alarming extent, both oratorically and grammatically, if the stuff purporting to emanate from them is a sample of their "wisdom."

I do not believe Mr. Waldo capable of discriminating between a fraudulent and genuine manifestation; he means well, but is so far advanced in years and has mingled with Cheesebrough for so long a time, that it has become second nature with him to accept anything and everything as genuine which purports to emanate from the spirits. I was surprised when he informed me a month since of his intention to inflict so barefaced a humbug on the public in the name of Spiritualism, and feel I would be derelict in my duty as a Spiritualist did I fail to put your readers on guard. GEO. F. A. ILLIDGE.

New Haven, Ct.

Letter from John Wilson.

To the Editor of the Religio-Philosophical Journal:

I have been a subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL for sixteen years, and now the seventeenth, and I always have paid for it in advance, as all should do. I have noticed an improvement from the first, but more especially in the last few years. It is filled with gems of thought. The winnowing policy pursued by the editor to clean off the barnacles from the Spiritualistic ship must be approved by every honest Spiritualist. The editorials and the very many discourses and lectures contained in the JOURNAL during the year past (and not least among them was the lecture of Hudson Tuttle in the December 13th number, and a discourse by Mrs. Brigham in the Jan. 3rd number) I have read with great pleasure. I hope the advocates of a society for the purpose of thorough and scientific investigation of the phenomena of Spiritualism will succeed.

Plato, Ill. JOHN WILSON.

Nearly 800 murders are committed annually in the United States.

One of the steers to be exhibited in New Orleans weighs over 4,100 pounds.

There is a glacier in Alaska moving along at the rate of a quarter of a mile a year.

Notes and Extracts on Miscellaneous Subjects.

The Japanese have a new dictionary of the Chinese language, comprising no less than forty volumes.

A young man of New Haven, Conn., has a collection of 7,000 birds' eggs, embracing nearly 2,000 varieties.

The old moss found more than a foot thick in various parts of Sweden proves an excellent material for paper-making.

A Scholes Indian, named Adrian Hitt, walked from New York to San Francisco and back, and won $4,000 thereby.

One of the New York prison convicts lately invented a hat-pressing machine, the patent on which he sold for $10,000.

Hybrid cattle in Nevada are not housed during the winter, but find their food and thrive where other cattle would starve.

A lamp taken from the ruins of Pompeii, and alleged to be three thousand years old, is owned by a man of Beverly, Mass.

Snakes are so numerous and poisonous in Southern Australia that remedies for the cure of snake bites are always in great demand.

As Marquis of Rodrigo, the Duke of Wellington sent $500 to the Spanish earthquake victims' fund. A charity bull fight is to take place in Madrid.

A society for the conversion of Jews recently reported expenses amounting to $85,427 and just four converts, or $21,356.75 for each convert.

In a limestone quarry, sixty feet beneath the surface, a human jaw-bone was recently found, being of great size and in a perfect state of preservation.

The Governor of the Island of Samos has discovered a tunnel measuring 5,000 feet in length, and constructed at least nine centuries before the Christian era.

Every common trade in Amsterdam has a government shop where deserving poor can always find employment. The goods there made are used by the government instead of being sold.

In Wales an enthusiast in the cause of cremation lately cremated a favorite bull. The ceremony lasted nine hours and was witnessed by thousands, many of whom have since espoused the incineration idea.

The warden of the Kansas State Prison reports that more convicts in proportion to the population come from counties where the prohibition law is enforced than from counties where there is no liquor law.

The Bon Homme, Dakota, home missionary lives in a log structure that was built first for a whisky shop, was then transformed into a smokehouse for hams and bacon, and next became a clergyman's study.

Mr. Harvey is the American citizen who "squatted" on the only land by which the grand canyon of the Colorado River can be reached, and he charges $12 to visitors for the privilege of looking at that natural wonder.

The bell of the public school at Monticello, N. Y., was heard ringing the other day at an unusual time, and, on investigation, it was found the "new teacher" was using the end of the bell rope to correct a refractory pupil.

A Russian peasant, a member of a Bible reading sect, has been sentenced to imprisonment for three years and nine months by the Odessa Criminal Court for having preached against the image worship of the Russian Church.

While during the entire month of November, 1790 but 113 persons from outside entered through the twelve gates of the Prussian capital, the number of strangers now arriving per month reaches an average of upward of 30,000.

The mongooses imported into Jamaica to eat up the myriads of rats abounding there have accomplished their task. The important question now is how to dispose of the mongooses, which the blacks have a superstitious fear of killing.

Crocodile farming is rapidly becoming a leading industry in certain localities. The largest animals are killed and skinned, their flesh being used to feed their descendants. One dealer last year supplied a St. Louis tanner with 5,000 skins.

Everybody is advised by a Boston physician to ascertain from what diseases their ancestors died, with a view to guarding himself against inherited tendencies by adopting the requisite manner of life, place of residence and general self-treatment.

The proper allowance of air in barracks is 600 cubic feet a man in Europe and 1,000 in India. For hospitals, 1,200 cubic feet per bed in Europe and 1,800 in India. Horses require in England 1,600 cubic feet each, or nearly as much as three men.

Near the village of Richmond, Mo., lives David Whitner, one of the three men who testified on oath that they beheld the Angel of the Lord bring down the plates from which the Book of Mormon was written and deliver them into the hands of Joseph Smith, the Mormon prophet.

Harrison Hahn, of Wind Gap, Northampton Co., Pa., is the father of a two-year-old girl whose ears are bent forward and grown to the face. Both ears are without the orifice, but deafness is prevented by the girl hearing every sound, no matter how light, through her nose and mouth.

Mrs. Charles Tracey, of Kingsbridge, Ky., has become the mother of the smallest "midget" born this century. The child weighs eleven ounces, is six inches in stature, its body can be encircled by the thumb and index finger of a fourteen-year-old child, and its head is about the size of a large marble, or less than an inch in diameter.

Americans abroad are apt to be very American. A Mr. Livingstone, who is spending the winter in Florence, drives out daily with three coaches always driven in line; the first, driven by himself, is drawn by a pair and six horses tandem; the second, driven by his son, with eight horses tandem; while the third driven by a coachman, is drawn by four tandem or a double pair. This noble gentleman first drove the whole twenty steeds together, but meeting with an accident, the city officials interfered and obliged Mr. Livingstone to separate them.

The Society for Promoting Industrial Villages is the name of a recently incorporated English association having for its object the relief of the congested districts in the large cities by removing the surplus people into the country, paying the cost of transportation and providing means of employment. In several cases small towns have been started with these people, in which weaving, dressmaking, candy manufacturing and the like are carried on, and next spring market gardening will be tried. Several very wealthy philanthropists are at the head of the movement.

Some of the people of Newark, N. J., have commenced eating dog meat and profess that they like it and that it is both palatable and healthy. The dog-eaters are among the lower classes, and quite a consternation has been caused among the poor people who do not relish dog lest their butchers may palm off dog chops for mutton chops upon them. To allay the excitement the health authorities have raided several premises and condemned the carcasses found hanging up for future consumption. The owners naturally protested that they had a right to eat dog, that the meat belonged to them and was wholesome, and they propose to fight the whole City of Newark rather than submit to the health authorities. So far as there is any danger that butchers without conscience may palm off Spitz chops and pug cutlets for mutton the health officers are justified in taking precautions; but if a man wants to eat dog, and keeps it for his own personal use, what right has any one to prevent him?

A. N. Cole, Agriculturist: I have discovered a "new agriculture." Under the system the great American Desert can be made to blossom as the rose; the rocky steeps of the Sierras can be made as fertile as the valleys. On the hillsides of Allegheny County I grow strawberries the size of peaches—we have to slice them up to make strawberry shortcake; plums which before were the size of pullets's eggs now grow as large as hens' eggs; pea-pods grow six and seven inches long and contain peas as large as grapes; beets reach a length of five feet—the ordinary "blood beet"; timothy heads measure eleven inches and are large in proportion. These are a few instances. I could enumerate others. In a short time I will show how five acres tilled under my new system will give as much net profit as 300 tilled in the present way. But I don't expect the public to take my word for all this. I have invited a large number of practical farmers from different States to visit my model farm at Wellsville, N. Y., July 4. I have promised them two bushels of these enormous strawberries, and other fruit in like quantity. The whole secret of the thing is underdraining.

The Soul's Farewell to the Body.

So we must part forever. And altho'
I long have beat my wings and tried to go
Free from your narrow limits, and control,
Forth into space, the true home of the soul.

Yet now, yet now that hour is drawing near.
I pause reluctant, finding you so dear,
All joys await me in the Realm of God,
Must you, my comrade, molder in the sod?

I was your captive, yet you were my slave,
Your prisoner, yet, obedience you gave
To all my earnest wishes and commands.
Now to the worm, I leave those willing hands

That toiled for me, or held the book I read,
Those feet that trod where'er I bade them tread,
Those arms that clasped my dear ones, and the breast
On which one loving heart found rest.

Those lips through which my prayers to God have risen
Those eyes that were the windows of my prison.
From these, all these, Death's angel bids me sever,
Dear Comrade Body, fare you well forever.

I go to my inheritance; and go
With joy that only the freed soul can know.
Yet, in my spirit-journeyings I trust
I may sometimes pause near your sacred dust.
—*Ella Wheeler Wilcox.*

Bibles.

"There is more money in Bibles than in anything else," said Mr. J. R. Jones of Philadelphia, one of the largest Bible printers in the United States. "There is a steady, reliable trade for the good book, and I think I have made 2,000,000 of the different grades since I have been in business. The prices range from 10 cents for the kind given away by the Bible Society to the $30 one bound in velvet and ivory. I have nearly ceased printing other books. As a general thing they don't pay. Unless you can get a work by a great author or a noted politician the sale of any book does not reach beyond a small edition. I paid Alexander H. Stephens $33,000 royalty on the 'War Between the States,' but only about $6,000 for his 'History of the United States.'"

Borax.

The bulk of our borax comes from San Bernardino County, California, and the price has heretofore been governed by a San Francisco firm that several years ago purchased the vast borax fields in the Death Valley, and has since expended thousands of dollars in the effort to retain control of the monopoly. Within a few weeks, however, a vast borax ledge has been discovered on the Mohave River, near the line of the Southern Railway, which is very large, and assays 54 per cent. of pure borax of lime. The discovery will break the corner in borax, and, it is said, immediately lower the price.

An Eagle in a Mail Bag.

There was excitement in the post-office at Vincennes, Ind., a few days ago. The clerks were hurriedly opening the mails when they heard a peculiar noise issuing from a mail-bag, and opening the same, a large gray eagle fluttered out, causing a general stampede from Uncle Sam's sanctuary. The excitement was great for a time, but the bird was finally caught and caged. It came from the West and is supposed to have been captured by the route agents. It is a fine-looking bird. Postmaster Lewis is proud of his present.

Salt Air in Sick-Rooms.

In the *Asleplad* Dr. Richardson shows how a sick-room may be supplied with salt air. A mixture is prepared containing 1 per cent. of ozonic ether, 2¼ per cent. of sea-salt, and enough iodine to make a saturated solution. Two ounces of the preparation are diffused through the room at short intervals by an atomizer. The air is said to have the bracing effect of sea air, and has powerful disinfecting qualities.

Prescriptions.

According to the *Ephemeris* an examination of 3,726 presciptions in a Boston drug store showed that 504 different drugs were called for by the doctors. Quinine took the lead by appearing in 292 prescriptions, morphine appeared in 172, bromide of potassium in 171, iodide of potassium in 155, and muriate of iron in 134. The whole number of articles in the pharmacopœia is 994, and Boston uses more than half of them.

Dynamite.

An explosion of dynamite occurred lately in New York City, shattering the fronts of Garry Bros.' and Ridley Bros.' dry-goods stores, corner of Grand avenue and Allen street. The damage amounts to $2,500. Five arrests were made. Striking employés are charged with responsibility for the explosion.

Their Name is Legion.

Legions of people have had their lives made miserable by Piles. This painful difficulty is often induced and always aggravated by Constipation. Kidney-Wort is the great remedy for all affections of this kind. It acts as a gentle cathartic, promotes a healthy action of the bowels and soothes and heals the inflamed surfaces. It has cured hundreds of cases where all other remedies and applications have failed. Sold by all druggists.

In many counties in Tennessee there are no carriage roads, and horseback is the only locomotion.

I would recommend Ely's Cream Balm to any one having Catarrh or Catarrhal Asthma. I have suffered for five years so I could not lie down for weeks at a time. Since I have been using the Balm I can lie down and rest. I thank God that you ever invented such a medicine.—FRANK P. BURLEIGH, Farmington, N. H.

My son, aged nine years, was afflicted with Catarrh; the use of Ely's Cream Balm effected a complete cure.—W. E. HAMMAN, Druggist, Easton, Pa. 50 cts. a package. See adv't.

In a Chicken's Heart.

An Indianapolis poultry-dealer found in the heart of a dressed chicken, the other day, a kernel of wheat which had sprouted and grown nearly an inch. The chicken appeared to have been in perfect health.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla, testify to its wonderful blood-purifying qualities. Sold by all druggists.

An infant child in New Brunswick, N. J., died last Wednesday while in laughing hysterics.

Last year's fashions are out of date, but last year's friends are still our own. This is why Mrs. Pinkham's Vegetable Compound never loses favor: every lady who knows its worth (and who does not?) feels that the kindly face of Mrs. Pinkham is that of an honored friend.

Tornadoes occur most frequently in the afternoon-4 o'clock being called the tornado hour.

In 1850

"*Brown's Bronchial Troches*" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. *Sold only in boxes.* 25 cts.

Less than seventy years ago death was the penalty for more than 200 crimes in England.

☞ **Fitted out for the Season.** Dresses, cloaks, coats, stockings and all garments can be colored successfully with the Diamond Dyes. Fashionable colors. Only 10c. at druggists. Wells, Richardson & Co., Burlington, Vt.

Conventions of doctors and undertakers were recently held at Erie on the same day.

Chronic nasal catarrh—guaranteed cure—Dr. Sage's Catarrh Remedy.

Important

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

Telegraph

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter. Albert H. Stoddard, 59 Rock st., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or numbness." Like an

Electric

shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alterative treatment. Charles Foster, 370 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and, at the end of the fifth bottle, I was entirely cured." Miss A. Atwood, 143 I st., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses.

Ayer's Sar

saparilla has had the effect of toning me up. Under its use I am fast gaining color, appetite, and strength."

Discoveries

are made by scientists, from time to time, which astonish the world, but there has been no discovery, in science or medicine, more important than that of Ayer's Compound Extract of Sarsaparilla, which has restored health and strength to thousands. Benj. F. Tucker, Pensacola, Fla., writes: "Ayer's Sarsaparilla cured me of Liver and Billous troubles, when everything else failed." The usefulness of the

Telephone

is enhanced by the fact that it can be used to order Ayer's Sarsaparilla from your druggist. Dr. John Hoffman, Morrisania, N. Y., writes: "In all diseases arising from an impure and vitiated condition of the blood, there is no relief so prompt and sure as that afforded by Ayer's Sarsaparilla." Dr. A. B. Roberson, Chapel Hill, N. C., writes: "I wish to express my appreciation of Ayer's Sarsaparilla. I have used it in my practice, in Scrofulous cases, with excellent results."

Lighting

up the faces, and relieving the sufferings of thousands, Ayer's Sarsaparilla has brought happiness to the homes of rich and poor alike. Mrs. Joseph Perreault, Little Canada, Harris Block, Lowell, Mass., is a widow; the only support of three children. Several months ago she was suffering from general debility, and was compelled to give up work. Medical attendance failed to do any good, but, by the use of a bottle of Ayer's Sarsaparilla, she has been enabled to resume her work, and is gaining strength daily. Use Ayer's Sar-

saparilla.

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IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

☞ ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. ☜

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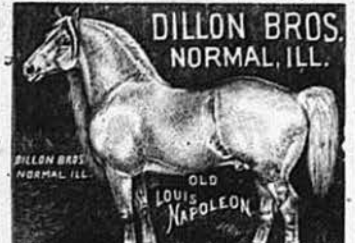

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CHICAGO.

Continued from First Page

light to the soul. How many generations to come will be consoled by your poems?" "Perhaps I myself can in no wise be consoled. The higher one ascends or the lower one descends in the scale of life, the more he becomes convinced that man is only a machine that weeps or causes others to weep." In speaking of the men of the middle ages, he said they were happy in being able to believe in the hereafter.

Such is the outcome of going into the realm beyond phenomena. Religion is not a myth, not a fancy, but a reality. The Catholic can draw in comparison to this, the following: "I preach to you the doctrine of humanity; that you are all brothers in Christ, and partakers in each other's happiness; that as you serve each other here, so shall you serve him who created you. Christian charity points to its monument on every shore, in every clime, in every age, to tell the tale of a divine religion. Climb the highest steep of the snow-clad Alps, and you will find a band of brothers, who, following the footprints of the great St. Bernard, together with their faithful dogs, bring in the unfortunate stranger, perhaps stiff and cold in the embrace of winter's chilling element. Go where you will, you will find asylums for the maimed and weak; homes for the shelterless, and food for the famishing. On what battlefield do you not find the kind and gentle hand of her who, for the love of God and her neighbor, sacrificed her home, parents, relatives and friends to carry on the work of God, and, in the midst of danger, administering to the wounded far away from home and friends? When sickness and famine stalk about the land, you will also find her at the sick bed, administering to wants with a mother's kindness and a sister's thought. When death has carried off one on whom the child looks for assistance and care, who takes that child by the hand, and like him that is gone, leads him to pleasure and plenty?

We may well ask, what motive prompts these acts, unless they be divine? unless they are possessed by an inspiration of truth? This is the religion of humanity, which the Catholic Church offered to all others; a religion of love, of truth, of divinity, and one that has stood the test of nineteen centuries, and will stand for all time. (Applause.)

The paper was then criticised by the members of the Society as follows:

CRITICISM BY JAMES ABBOTT, ESQ.

MR. PRESIDENT, LADIES AND GENTLEMEN: -- I have been entertained by the lecture, and many of the arguments advanced appeal to the understanding with much force; but I must say that there are very many of his ideas from which I widely dissent. The claim of the Church of Rome, to put it briefly, is that it is the receptacle of all religious truth, barrelled up, as it were, and that the priests are the official custodians of the spigot. The presumption of that claim is equalled only once in history, so far as I recall, and that was when a certain individual placed the distinguished citizen of Nazareth upon a high pinnacle and offered him all the world at a ridiculously low figure, whereas the grantor had not even a tax title to a solitary square foot of the proposed bargain.

The lecturer says the Church favors education and that there is no conflict between science and religion, and he speaks of how much civilization is indebted to Catholicism. If he desires to examine that question closely, I would recommend him to read Prof. Draper's work on the subject; but the suggestion is gratuitous, as the book is listed in the *Index Expurgatorius.*

He also refers to the antiquity of the Church as an argument in its favor. But what will he do with Buddhism, which has the superior claim in that regard by many centuries? If the word of God is contained in the Bible, in a bible, in some bible, whether the Koran, or Zenda Avesta, or the Vedas, or the Works of Confucius (and they all make the same claim of inspiration), I acknowledge we should have some recognized authority to explain its meaning, so that when one passage says one thing and another the contrary, we may be able to read between the lines the interpretations which to the devout mind renders all things plain. And therein consists the advantage of Romanism over Protestantism. If I must surrender a moiety of my reason to the dicta of any book, I am willing to surrender the remainder, so that I may not read that book wrongly. This is the logic of Papacy, and I see no flaw in it. But I shall wait for the proof that any Bible is the word of God, until the case is established either by affidavits or oral testimony of witnesses, whose reputation for veracity is known in the community in which they reside.

But I take it that a philosophic mind should be open to receive what appears to be truth, from whatever quarter it comes, anchoring itself to no dogma, to no ism, to no sect; but basing opinions on well attested data and beliefs on knowledge or rational deductions therefrom. And I take it that no philosophic mind should say, "I have learned the whole truth; thus far have I gone but will go no further," whether the conclusions arrived at come from the authoritative utterances of mother Church or from individual research. But rather should it say, "Thus far has reason led me, and I have only just begun. To-day demonstrates what to-morrow may prove an error, but I accept the light of nature and reason, and still press on for more." And this is the sacrifice which progress demands, that we surrender our most cherished opinions as our convictions may require.

Mathematics demonstrate that two lines may approach one another, yet never meet. So I believe the human intellect may ever strive after truth, yet never absolutely find it; coming nearer to it all the while, 'tis true, but still far away in the pursuit. In this direction, I think, is the tendency of modern thought, but it is hardly good Catholicism. For the scientist the criterion of truth is to be found in the revelations of nature; for the Protestant it is the Scriptures; for the Catholic, it is an infallible Pope. Shall one hesitate which to choose?

It is my abiding conviction that the process of progression will always go on, not only through this life, but an eternity beyond, during which we shall all approach nearer and nearer to the divine truth and perfection, and there still remain something to acquire.

The endeavor here may be as unrequiting as that of Diogenes with his lantern; and with the torch of reason to illuminate our path, we may not be able to find a single absolute truth, but we may still search on.

This is not the teaching of the Church, Catholic or Protestant; hence he who loves truth better than Church must remain outside, struggling on amid the conflict of unrest. Yet aught else would be stagnation and death. (Applause.)

CRITICISM BY JUDGE HENRY BOOTH.

MR. PRESIDENT.—There can be but little satisfaction in discussing a question of this character within the limits of five minutes; but it seemed to me that the lecturer in his opening statement unwittingly gave away his whole case; I say unwittingly, for he seemed to do it with a great deal of naivete, when he called attention to the darkness, poverty and misery that prevailed all over the world up to the commencement of the present century; and yet during all this period of eighteen hundred years, in nearly the whole of Europe and a large portion of America, the Roman Catholic Church held supreme sway. If after having ruled the destiny of mankind for 1,800 years, it left men in the condition in which they were at the opening of the present century, how much longer would it take under Roman Catholic rule to elevate mankind to the position in which we all hope they will ultimately attain? And there is the difficulty. The Roman Catholic Church, always alive to seize arbitrary power, has always exercised that power for the repression of human rights and human progress, casting its immense *vis inertia* across the path of the progress of humanity. But the 19th century dawned, and has seen its day. How has the change been brought about? Roman Catholic rule has been relaxed in some countries of Europe; it has been relaxed in America; France, while Roman Catholicism was allied to the French monarchy, was in a condition of poverty, wretchedness and crime. France, when the Roman Catholic rule relaxed, become free comparatively. We have a Republic there, established upon a sound basis. And even benighted Italy, the home of poverty, wretchedness and squalor, now that it has thrown off the incubus of Roman Catholic rule, arises and stands forth emancipated, in some degree of manhood. But look at Spain. Roman Catholic rule remains there, exercising its power as of old; even as in the days of the inquisition. And what is Spain? Who looks to Spain for progress? Who even hopes that Spain will make any progress until it shall cast off the rule of the Romish Church?

Talk about Roman Catholicism favoring the progress of science. It has steadily resisted science at every step. If a discovery has been made which was considered in the least to affect the dogmas of that church, it has promptly attempted to repress that discovery. Take astronomy. The Copernican theory was discovered, and Bruno taught the plurality of worlds; taught the truthfulness of the system. Roman Catholicism promptly burned him at the stake. Finally, when the light became so clear that it was impossible for the Pontiff himself not to admit the theory and the fact, then the Church did adopt them, and forthwith undertook to twist the first chapter of Genesis, and to show that it taught the truth of astronomy. And so in regard to the facts disclosed by geological science. Every book published bearing upon that question has been expurgated by the Romish Church; until now I suppose it will have to adopt geology, and construe the first chapter of Genesis over again, so as to make it harmonize with geological science. And so, ultimately, when the doctrine of evolution, as taught by Darwin and Huxley, shall become firmly established (as it surely will) as the true ideal and theory of the origin of the human family, then the Roman Catholic Church, at some future day, will discover that the old story of the making of Adam and the Fall and the Serpent and all that, in some peculiar way presents in most truthful manner the doctrine of evolution as taught by Darwin.

And what has Roman Catholicism done for morals? What new principle in morals has it advocated, or what new truth of any value has it presented to the world? The latest discovery of the Roman Catholic Church, I believe, is that of the immaculate conception of the Virgin Mary. Long previous it had conceived in some mysterious way that Jesus had no human father; but now they have discovered the immaculate conception of the Mother of Jesus. But why stop there? Why not declare the immaculate conception of the grandmother of Jesus, and the great grandmother and the grandfather and the great grandfather of Jesus? Will any one tell me? You can prove one by historical evidence just as well as the other; and for aught I know some Ecumenical Council hereafter, or some great assemblage of divines headed by the Roman Pontiff, will declare the immaculate conception of a whole line of ancestry of the mother of Jesus reaching back to some supposed Adam. There is as much sense in one as the other. No! The Roman Catholic Church has presented a stern opposition to every movement looking toward human progress. The Roman Pontiff with his Pontifical broom, Mrs. Partington-like, may endeavor to sweep back the rising Atlantic tide of advancement, but it will be of no avail. (Applause.)

CRITICISM BY JUSTICE F. C. RUSSELL.

LADIES AND GENTLEMEN.—I was brought up in Puritan New England, and among my earliest reminiscences is that of hearing the minister "go for" the Roman Catholic Church. I have noticed it all through my life, that this Roman Catholic Church had to stand a deal of pummeling. I think it is made a scape-goat for more than it really deserves. Suppose we accept the fact that this abominable institution (in the eyes of some) has been forever and is now antagonistic to new ideas. What of it? Is there any person here who can arise and point me out a Church that has been otherwise? In my observation, or from my knowledge of history, no Church or religious organization has been otherwise than antagonistic to new ideas in just precisely the same way and in just the same measure, according to their power, as this Church has been. I can tell you of a case in this city where within a year, in a leading Church by a leading theologian, there has been as utterly ridiculous and hostile criticism of the doctrine of evolution as there is to be found within the limits of the Roman Catholic Church; criticism which showed that the man who made it had never read and could never have read 'The Origin of Species," or any other book which was a faithful exposition of that doctrine. It is in the nature of religious institutions to be conservative. It is a cardinal principle that they are repositories of truths not taught by human reason, but delivered to them. They do not go through the world seeking new knowledge. They teach the knowledge that is reposed in them.

Now with all its faults, which, as I believe, I have shown are inherent in the whole category of institutions of this kind, there is another side that can be shown, which I hold also to be the truth. I believe it is very easily demonstrable, that right along side of the value of intellectual perceptions and intellectual progress there goes another principle —what shall I call it?—of the affections which, in my opinion, goes ahead in its importance to human welfare and human progress of the intellectual perceptions. That which in the end determines what we are to be, what we are to become, is that which we love. Do we love progress? Then we will be progressive. Do we love morality? Do we love beauty? Then we will be moral and esthetic, and so on. Now this tremendous Church, this awful Church, in the line of preserving the affections of the human race and setting them on ideals lofty and elevated, has done its part, and a noble part, in the education of this world during the eighteen centuries it has been in it. (Applause.)

Concluded on Fifth Page

TO keep the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, itching humors, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin, remove tan freckles, sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and CUTICURA healing balsams, is the special duty of the CUTICURA SOAP. CUTICURA and CUTICURA SOAP, the great Skin Cures and Beautifiers, and CUTICURA RESOLVENT, the new Blood Purifier cure every form of Skin and Blood Disease, from Pimples to Scrofula. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1.00. POTTER DRUG AND CHEMICAL CO., BOSTON.

AGENTS COIN MONEY who sell Dr. Chase's Family Physician. Price $2 00. Write for circular. Address A. W. HAMILTON, Ann Arbor, Mich.

1884.] BIRD'S-EYE VIEW OF [Volusia County.

DeLAND, FLORIDA.

A Episcopal Church.
B Baptist Church.
C Presbyterian Church.
D Methodist Church.
E Roman Catholic Church.
F Colored M. E. Church.
G Colored Baptist Church
1 Parce Land Hotel.
2 DeLand Grove House.
3 Floral Grove House.
4 Waverly House.
5 Olive Branch Hotel.
6 Pine Castle Hotel.
7 McLaurine & Stockton, General Merchandise and Real Estate.
8 McNeill & Allen, Furniture.
9 Whitcomb & Jordon, Tinware.
10 Volusia County Bank.
11 J. Y. Parce, Real Estate.
12 Mrs. Hutchins, Millinery.
13 A. H. Stockton, General Merchandise.
14 William Klapp, Hardware.
15 Swift Brothers, General Merchandise.
16 W. W. & W. S. Cleveland, General Merchandise.
17 McLeod & Co., General Merchandise.
18 McNeill & Allen, Undertakers.
19 The Florida Agriculturist.
20 The Orange Ridge Echo.
21 Davis Brothers, General Merchandise.
22 J. V. Erhart Bakery and Confections.
23 Artist.
25 Barber Shop.
26 C. [illegible] S. B. Wright, Real Estate.
27 Masonic Lodge and Store.
28 Dr. J. N. Bishop; Office.
28 C. A. Miller, Livery Stable and Baggage and Freight Transfer Office.
30 H. A. Tanner, Livery Stable.
31 Ross & Jordon Carriage Factory.
32 Dr Fisher, Drug Store.
32 Real Estate Agency of M. N. Voorhis.
33 J. W. Cannon Photograph Gallery and Dr. Gillen's office.
34 G. A. Dreka & Co., General Merchandise.
34 E. R. Dean, Real Estate and Proprietor of Dean's Addition.
35 Public School.
36 Academy, Dr. Griffith, Principal.
37 Railroad Depot.
38 First House in DeLand, built 1875, by Judge C. H. Wright.

DeLand, Florida. The Elysian Land of the Sunny South.

THE CITY OF DeLAND,

Of which we give above a beautiful bird's-eye view, is located in Volusia County, an eastern central county of Florida, facing the Atlantic and rising westward to the Orange Ridge, along which flow the upper waters of the St. Johns.

THIS ORANGE RIDGE,

On which DELAND is situated, has many advantages to commend it to settlers and to winter sojourners who are in search of a *delightful climate and a healthy location.* It is the highest land in Eastern Florida, where none of the land is very high; it is healthful, *not subject to malarial diseases,* well drained, the best land in Florida for the growth of the orange; it is accessible by

RIVER AND RAIL.

The climate is very favorable for the cultivation of semi-tropical fruits; the numerous lakes in the county—Lake George, Crescent Lake, Dexter Lake, Lakes Helen, Ashby, Gosseter and a dozen more, moderating the cool northern breezes and preventing frosts

The heat of summer is not intense, 85° to 88° being about the maximum, and in ordinary years, 30° the minimum and a climate which has only a range of 50° or 55° in the year, especially when that range lies between 30° and 85°, cannot fail to be delightful.

DELAND is located five miles east of the landing on the St. Johns River, where all river steamboats pass, twenty-five miles from the Atlantic Ocean, here tempered by the Gulf Stream which passes in large volume close to the Florida Coast, very near the *geographical center,* north and south, of Volusia County.

It was founded in 1877, by H. A. DELAND, of Fairport, N. Y., and has a population of about *two thousand inhabitants.*

It has five churches—Baptist, Methodist, Presbyterian, Episcopal and Catholic.

AN ACADEMY BUILDING

Just completed, at a cost of $6,000, furnished and opened in October of the present year.
It has four good hotels, the DeLand Grove House, Harlan Hotel (at Lake Helen) and the Parce Land Hotel being worthy of special mention.
In reply to many inquiries, and for the information of those who are not acquainted with our locality, we have prepared the following answers, applicable to DeLand, viz:
The climate is semi-tropical.
Range of thermometer last four years, lowest, 24°; highest in the shade, 103°.
Weather—Fall, Winter and Spring, dry and pleasant, with occasional rain. Summer, sunshine and shower, alternate.
Soil—Sandy, underlaid with clay in many places, covered with a growth of wild grass.
Water in wells 20 to forty feet deep, usually soft and good.
Surface—Gently undulating.
Timber—Yellow pine, 80 to 100 feet high.
Cost of clearing, $15 to $30 per acre. Fencing with rails, 30 to 40 cents per rod. Plowing, $1.50 to $2.50 per acre.
Orange trees, three to four years old, for transplanting, 40 to 60 cents each. Fertilizers to be used in planting, 5 to 25 cents per tree. Fertilizers per annum, after setting, $10 to $20 per acre. After care of grove, $15 to $25 per acre per annum.
Time required to bring into profitable bearing, six to eight years. Average price of fruit in grove, $1.50 per 100. Number of trees per acre, 50 to 75.
Extra good care and culture, of course, produces better results.
Time of ripening and gathering, November to March.
Best months for planting orange trees—January and February June and July.
Other products—Sweet potatoes, sugar cane corn, pine-apples, bananas, melons, peas, strawberries, tomatoes, etc.
Grasses cultivated—Guinea, Para, Crab and Bermuda.
Labor—Common, $1 to $1.50. Skilled, $2 to $3 per day.
Taxes for 1883—$1.90 on $100 of assessed value—about one fourth of actual value.
In gardening excellent results have been obtained, and this business will be developed with added experience, and better transportation facilities.
Price of first quality unimproved land for groves, $20 to $100 per acre. Prices vary according to distances from DeLand City. City lots $200 to $800 per acre. Half-acre business lots, $400 to $800.
No cases of yellow fever, cholera, sunstroke or other epidemic or prevailing fatal diseases have been known here, and all climatic conditions are most favorable to health and longevity.
Many settlers from the North and Northwest are coming in and our orange belt will soon be thickly settled.

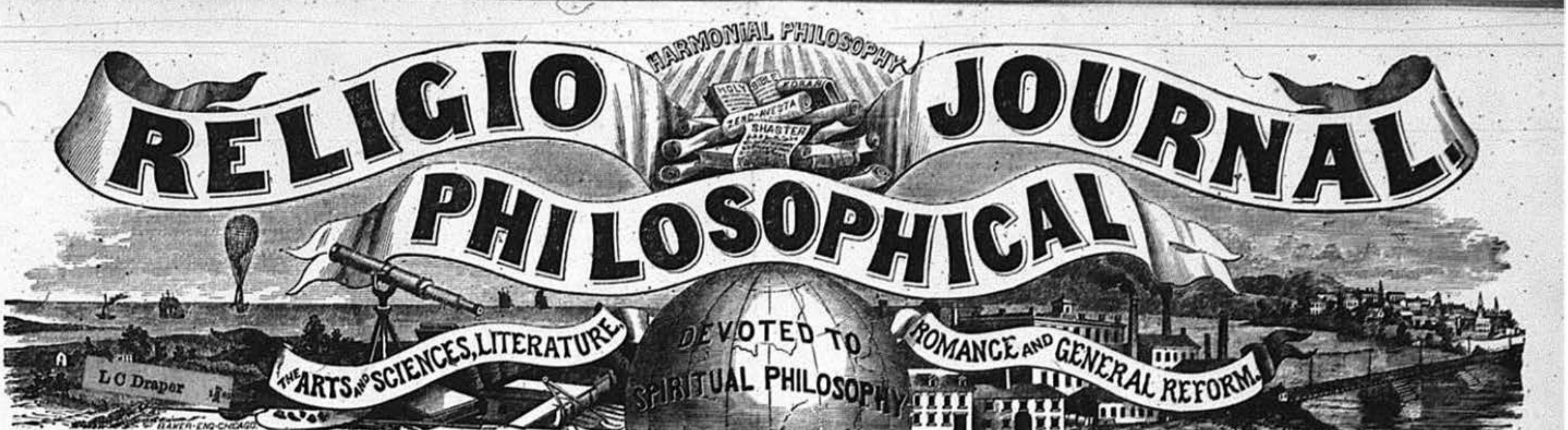
Routes of Travel from the North and West to DeLand, Florida.

From New York to DeLand, direct, via C. H. Mallory & Co.'s Ocean and River Steamers, first class cabin fare, including board and stateroom, $28. Round trip, $49.50.

The leading railroad companies have sold round trip tickets the past season from New York and Chicago to Jacksonville and return at $50; and from Cincinnati and Louisville to Jacksonville and return, $36; and Rochester, N. Y., to Jacksonville and return, $53.

All leading railroad lines North, South, East and West can give rates to Jacksonville, Fla., from which place DeBary-Baya and other lines of first class steamers run daily up the St. Johns River, making the trip to DeLand in from 15 to 20 hours. Fare, including board and stateroom, $2.50; round trip, $5.00. Yours respectfully,

H. A. DeLAND, Fairport, N. Y.
J. Y. PARCE, DeLand, Florida.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVII. CHICAGO, FEBRUARY 21, 1885. No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Review of the Recent Suffrage Convention in Washington, D. C.

(Washington Correspondence of the Chicago Times.)

The recent woman suffrage convention in this city made more of a ripple upon the surface of Washington life than any of the fourteen which had preceded it. For the past fifteen years a little band of women, who are possessed of the idea that the distinction between the sexes is the creation of statute law, and that it can be wiped out, so far as the United States is concerned, by the adoption of a constitutional amendment, have assembled in this city annually during the session of congress, and resolved, with divers and sundry whereases, that "it was just real mean that they and their sisters couldn't vote, and that the men who persisted in denying them the ballot were horrid brutes—there, now!" These are perhaps not the exact words in which the suffragists have been in the habit of expressing themselves, but they convey with great accuracy the sense (or nonsense) of these annual resolves. There was nobody to object to these yearly performances of the shrieking sisterhood, and they perhaps served a useful purpose in varying the monotony of life at the capital, and affording a little harmless amusement to the public. Save, however, as a topic of jest and badinage, the conventions attracted no notice. The senators and members of congress, for whose edification they were especially devised, ignored them altogether. The local press treated them lightly. The downtrodden women of the capital, in whose interest the conventions were ostensibly held, obstinately refused to become excited over their unfortunate political condition, and, with very few exceptions, let them severely alone. The suffragists finally got tired of firing their paper wads against the

DEAD WALL OF POPULAR INDIFFERENCE,

and determined upon making a new departure in the convention this year. If they couldn't enlist public sentiment upon their side, they might, at least, so they reasoned, make a point by arousing some antagonism, and thus excite a controversy that would bring the woman suffrage question to the front. Hence they determined to make the convention of 1885 "red-hot," so to speak, and they certainly met with a very fair measure of success. Elizabeth Cady Stanton and Susan B. Anthony, who were the leading spirits in the first convention, held fifteen years ago, were equally conspicuous in the body which has just adjourned, and were as full as ever of vitriol and vinegar. They put all of the old-time fire into their savage denunciations of men in general, and politicians in particular, and "demanded" their "rights" with all the emphasis and vigor they could command. But they didn't stop there, as has been their wont. They turned their attention to their own sex, and, like the solitary juryman who condemned the other eleven for obstinacy, they poured out the vials of their wrath upon the great majority of their sisters, who stubbornly refuse to join in the struggle for a privilege which they do not want and would not know what to do with if they had it. Mrs. Stanton and Miss Anthony, having thus given the signal, the rest of the agitators fell into line, and for one whole day the tyrant man was neglected, and the gentle creatures who find the home and the family more attractive than the caucus and the polling-booth were solemnly branded as "traitors to their sex."

But the trump card was played in the introduction of resolutions assailing the teachers of the "orthodox" religious dogmas as to woman, and indirectly reflecting upon the pulpit for its agency in propagating such dogmas. The ideas promulgated in religious creeds to the effect "that woman was an after-thought in creation, her sex a misfortune, marriage a condition of subordination, and maternity a curse," were denounced as "contrary to the law of God as revealed in nature and the precepts of Christ," and as "an insidious poison,

SAPPING THE VITALITY

of our civilization, blighting woman, and laying their palsying hand upon humanity." The resolutions further embodied a pledge upon the part of the suffragists to withdraw their personal support from any organization or person holding or teaching these dogmas, and an earnest "call upon the Christian ministry as leaders of thought, to teach and enforce the fundamental idea of creation, that man was made in the image of God, male and female, and given equal dominion over the earth, but none over each other."

The introduction of the resolutions caused a storm. There were a few long-haired men in the convention, and here was their opportunity. Several speeches were made, as incoherent and irrational as anything ever uttered by Guiteau. The Christian Church was assailed as the great foe and enslaver of women, and the pulpit as

THE CHIEF BARRIER

in her pathway to independence. Mrs. Stanton took the floor and handled the gentlemen of the cloth without gloves. There were some heated replies from members of the convention who dissented from the resolutions, and these in turn brought out vigorous rejoinders. The discussion finally became so warm that it was deemed wise to lay the resolutions over until the following day, at which time Mrs. Stanton announced that they would be temporarily withdrawn, but that they would be brought up for consideration at the next convention. In the meantime she urged her fellow-workers to study common law, and investigate the teachings of the several churches as to the relations of the sexes, and she assured them they would find that woman was subordinated in the church as well as in the state, and that the dogmas of the former were as unjust and oppressive as the laws of the latter.

The object of the resolutions was, as I have intimated, to arouse discussion. Controversy is what Mrs. Stanton and Miss Anthony have been seeking for years, and their success has not been gratifying. They have assailed the press, and the press has laughed at them. They have bombarded congress, but congress has gone on in the same old way, apparently scarcely conscious of their existence. They have lampooned the judiciary, but the judiciary has remained calmly indifferent.

AS A LAST RESORT

they have opened their batteries upon the pulpit, and began a fusillade against the churches. The local pulpit has already been heard from in reply. Several clergymen devoted their sermons last Sunday to the suffragists, and one of them—Dr. Patton—attacked the "movement" very vigorously. He declared that when women departed from their natural sphere they became atheistical and immoral, and cited Hypatia, Mme. Roland, Mary Wolstoncraft, Frances Wright, Harriet Martineau, Frances Power Cobbe; George Eliot, and Victoria Woodhull as terrible examples of perverted womanhood. Mrs. Stanton and Miss Anthony sat in a front pew while the reverend gentleman held them up to reprobation as the disseminators of false and pernicious doctrines, and when he had finished they stepped up to the platform and shook hands with him. Said Miss Anthony: "Doctor, your mother, if you have one, ought to lay you across her knee and spank you for that sermon." "Oh, no!" interposed Mrs. Stanton: "I congratulate you heartily, doctor, on that sermon. I have been trying for years to make women understand that the worst enemy they have is in the pulpit, and now you have shown that I am correct."

Mrs. Stanton was really earnest in her congratulations. She had caused the introduction of the resolutions knowing that they would call out radical speeches, and hoping that the ministers would take the question up. The prompt response from the pulpit was just what she had looked for and desired. Sunday evening Rev. Olympia Brown delivered, in a Universalist Church, a reply to Dr. Patton's sermon, and no effort will be spared on the part of the agitators to

KEEP UP THE CONTROVERSY.

For the first time on record they find that the doings of their convention are being talked about a week after its adjournment, and they are hoping—apparently against hope—that some impression may be made upon congress by all this rubadub.

Mrs. Stanton, Miss Anthony, and several of their associates will remain in Washington until after congress adjourns. They have quarters at a prominent hotel, and are laboring every day with senators and members. They profess to be hopeful of securing a vote at this session upon a resolution to submit to the legislature the sixteenth amendment to the constitution. Senator Palmer, of Michigan, has, they say, prepared an elaborate speech in favor of the proposition, which he will deliver when the question comes up, and they express great confidence that if a vote is reached the resolution will triumph in both houses. The ladies are, of course, self-deceived. There is nobody in either house of congress who is taking any interest in the matter. There is no doubt that a good many senators and members have promised to vote for submitting an amendment when the question is brought up, which is a pretty safe promise in the present condition of public business. But it is absurd to imagine that the proposition could command anything like a two-thirds vote in either house.

However, notwithstanding the follies and the eccentricities of the leaders of the movement—if it can be dignified by that name—one can not help admiring the zeal and pluck and pertinacity with which they carry on their agitation. Their faith in the ultimate triumph of their "cause" is really marvelous, considering the profound indifference of the public mind to the subject. Mrs. Stanton, who is still

THE COMMANDING FIGURE

among the agitators, fully expects to see the ballot given to the women of the United States and England before she takes her farewell of things mundane. The years sit lightly upon her, and she still seems as alert and as vigorous, both intellectually and physically, as when she first came prominently before the public many years ago. She dresses in exquisite taste, richly, but quietly. Her presence is commanding and dignified, and her manners elegant. Her figure inclines to stoutness; her features are full of expression and character, and her fine, shapely head is covered with an abundant growth of white hair, which she still wears in the elaborate puffs that she has affected for many years. Like Susan B. Anthony she is a woman of independent means. The gentle Susan is still as thin, as angular, and as combative as in the days of yore, and is still in the habit of advancing in all seriousness the most startling propositions, as, for instance, when she declared in the convention the other day that women were "naturally the peaceful part of the world." S. E. M.

MYTHS FROM THE CATECHISM.

Is The Rev. Mr. Newton's Head Aching For A Martyr's Crown?

The Conventional Doctrine of the Trinity a Baffling Arithmetical Puzzle, and the Dogma of Original Sin a Libel on God.

The sermon of the Rev. R. Heber Newton lately delivered in New York City, was devoted to a consideration of "The Trinity" and "Original Sin." In the course of his sermon he said:

"Let it be frankly conceded from our standpoint within the Church that the doctrines of Christianity present, in their traditional forms, fair objects of denunciation. It requires no great learning to discover in the material woven into their outward bodies bits of very ancient pagan superstitions, fragments of the flamboyant metaphysics of decadent Greece, relics of mediæval scholasticism. The whole structure presents to the modern mind a quaintly antiquated appearance, like that of some building whose type of architecture has forever passed away and whose usages have become well-nigh forgotten in the changes time has wrought. As a venerable antiquity, a rather ruinous tower, well overgrown with ivy, is sure of our respectful interest, but an invitation to make it our home must receive our courteously firm declination, while a command to build no other house for our souls will only provoke us, unless a rare grace checks our speech, to frankly point out its utter lack of modern improvements. It is not our fault if our eyes are open to the fatal defects of the traditional formulas, as the interpretations of the infinite and eternal mysteries to the mind of an age whose conscience has been educated by eighteen centuries of Christian aspiration, and whose reason has been illuminated by a knowledge of nature unprecedented in history.

"What an utterly baffling arithmetical puzzle is the conventional dogma of the Trinity! What a moral monstrosity is the God of Calvinism! How fiendishly wicked the decrees which predestine a mass of men to unescapable damnation! How thoroughly commercial is the traditional doctrine of the atonement! How frightfully beyond the dream of insanity is the vision of the orthodox hell! How thoroughly unethical is the ordinary statement of justification by faith! These are the dogmas against which the sharp arrows of a merciless wit are levelled fair and straight. They deserve every blow they receive. As formulas of faith, their best service now to mankind is to gently die, and so leave room for a nobler growth of thought around the heart of these old and sacred faiths.

"The popular notion of the Trinity is undoubtedly utterly grotesque—a sort of midsummer night's dream of a Divine Being, at once one and three, of whom no conceivable thought can be formed better than that which the popular imagination of India has cast into the monstrous form of an image with three heads. The average man can have no thought at all concerning this dogma unless it be that of a veritable triad of deities, and the conception of three Gods is a distinct heresy against which the Athanasian creed terrifically warns us. The average man can have no conceivable thought of this dogma, for the simple reason that it is a pure piece of metaphysics.

"But is the dogma of the Trinity an utter absurdity? Before leaping rashly to this conclusion remember that this curious dogma is no invention of school men. The wise men of Egypt fashioned it as a symbol of a mystery in the Divine Being, upon which they came in all their studies of nature. The profound thinkers of India, musing over the same mystery of the Divine Being, fashioned the very same notion. A doctrine of the Divine Trinity in Unity is the underlying idea of the venerable religion of the Brahmins. Christianity, in fact, owes this doctrine to the influence of Egyptian and possibly of Hindu speculation in the early Church. Our dogma was born in Alexandria. It was probably nurtured at the hands of men from the far East. If it be an utterly unsubstantial notion, then the deepest thinking of the human mind in different lands and ages is faulted. The true philosophic thought, so say the ancients, allowed for a variety of divine forms or masks, while holding to the conviction that all were but the changing phases of one power which preserved thus beneath a manifoldness an eternal unity. They meant that the Divine Being is one substance in many persons, or, as we say now, in many forms. This is the clue to the doctrine of the Trinity, a doctrine which is lifted in Christian thought into a moral belief, an expression of ethical and spiritual realities. We say in answer to the question:

"What dost thou chiefly learn in these doctrines of belief?

"A.—First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; and, thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

"Doubtless a higher statement of the Trinity will be made in due time. That time has not come, however. Meanwhile let us be honest and modest enough to believe that while it is easy to poke fun at the superstitious notion of a Trinity as held by good folk in the churches, it is a task too hard for the most brilliant orator or the most finished critic to do away with the facts which our fathers tried to express in this dogma, or to shape a better formula for this mystery.

"Let us look at another dogma of the churches—original sin. This is a very charming subject to consider. Through the eating of the forbidden fruit our first parents 'became dead in sin and wholly defiled in all the faculties and parts of soul and body.' They being the root of all mankind, the guilt of this sin was imputed and that same death in sin conveyed to all their posterity.

"This all looks like a nightmare dream to us in the light of our day. It lacks any historical ground. The vista of history through which our fathers looked back to an original Adam, who 6,000 years ago, in his lovely Eastern garden, ate an apple which not only disagreed with him so seriously, but continued to disagree fatally with all his innumerable posterity, has forever faded out in a vastly larger and grander vision of the past. We see now quite clearly that in this traditional vision we were mistaking a poem for a fact. The God whose grandeur science reveals to us surely never thus started the human race on its career. The Father whom Jesus revealed to us surely never was thus driven to mortgage His child's soul to the devil at its very birth. Reason sees now in this story, as a literal page of history, folly, and conscience sees in it blasphemy. It is an outrage upon human nature and a libel upon God.

"Get at the core of it, and what do you find to have been the problem before our fathers? It was the fact that man came into being with propensities and dispositions toward evil, the fact that the germs of sin lie latent in the human nature, awaiting only the proper nidus to grow like weeds, and to blossom in rank luxuriance. There was an organic taint in his blood. Were our fathers wrong in this statement of the problem before them? Not unless all experience has been a mistake. Spencer says: 'We are not among those who believe that all children are born good. On the whole, the opposite dogma seems to us less wide of the truth.' The general idea involved in the statement of the fathers was the existence and operation of a law of heredity, by which moral qualities are handed down from father to son, and evil habits in an ancestor came forth as evil tendencies in a descendant. And this is one of the truths which our modern knowledge most strongly emphasizes."

For the Religio-Philosophical Journal.

Thoughts Upon Human Improvement.

In the RELIGIO-PHILOSOPHICAL JOURNAL for February 7th, is a very well prepared discourse by Charles Dawbarn upon "The Boyhood of Human Nature." Unfortunately it takes its views of evolution from the under side of the creation, and so is less spiritual as well as less philosophic than Tyndall and Herbert Spencer. I do not like this idea of generating man from the bogs. A savage may very fairly be set down, not as infantile man, but as degraded man. A look at the deformed Australians and American aborigines, as well as many of the Celtic peoples of Europe, seems to demonstrate this. A child made so from a dwarfed, besotted or deteriorated man, is infinitely more selfish, cunning and sensual than the new-born offspring of respectable parents.

The races and families of men have had their ups and downs in turn, through the unmeasured periods that antedate history. We find their remains everywhere. This earth is all over its surface a burying-ground of civilizations, often without monuments to mark them. In the long archaic past, it is idle and almost preposterous to speak of Greece, Assyria and Egypt as ancient.

What little history we possess does not justify the notion, now one of the crazes of half-learned scientists, that races, tribes and families have become improved in stamina, energy and capacity for improvement through alliance with alien women. The tribes now on the earth that are purely exagamous do not readily become civilized. The Tartar races are in point. They were barbarous as long ago as the unknown antiquity of Iran and Turan, and they have not changed. I can multiply the examples, but it is not necessary.

Intermarriage, often very close, has more or less characterized the Aryan and Semitic races. The Hebrew Scriptures afford striking examples. I instance Abraham whose wife Sara was his sister, "the daughter of his father but not of his mother"; Isaac, who wedded his second cousin; Esau and Jacob who married their cousins, and Tamar who besought her half-brother Amnon: "Do not this folly, but speak to the king and he will not withhold me from thee." A race with greater tenacity of life, superior intellectual energy, and more perfect physical vigor than the Hebrew, does not exist.

The other Semitic branches, the Assyrians, Arabians and Phœnicians are also in point. All intermarried, became highly civilized, and did not materially deteriorate.

The Persians, the noblest, purest, most philosophic Aryans of Asiatic origin, who gave form to all the western world-religions, regarded close intermarriage as the sure safeguard of race-excellence. Well they might. Civilization is the outcome of freedom and reverence for women. The man who wedded a kinswoman accepted her as an equal—"bone of his bone and flesh of his flesh." She shared his thoughts, added her counsels and moral influence to his, because they were brother and sister made nearer and dearer. The foreign woman had little of this consideration. She was a slave, a concubine to be sold at pleasure; and her children partook of her low estate. Men who consort with slaves seldom go up very high in the moral, social, or religious scale. Those who share their hearts' richest treasures with equals are the ones who most bless the world. The Judahs and the Josephs; aye, and the Isaacs, are the kings of men, rather than the sons of maid-servants.

In the economy of Nature, the mule is an abhorrent creature. He is emasculate in his birth. Mulatto tribes are more subject to marasmus and wasting disease than pure-bloods. The impure lineages generally run out in a few generations. Hybrid plants do not fructify. The first product of the mixture may seem to be more perfect and beautiful, but there it usually ends. Mongralism is the opener of the way to deterioration, and makes deadlier the scourges of epidemic that thin out mankind.

The erroneous views that are now so assiduously propagated in regard to heredity in this particular, render the efforts in this direction more or less futile and impotent. We should do more like the birds of the sky—pair with our real mates. I believe more in spiritual agencies to vivify and renovate mankind, than in those so purely physical. The life blood of God is given forth, where love—that charity which seeketh not its own, but the welfare of another—inspires and cements the nuptial union. Materialistic views of this relation are just as far out of the way as they are everywhere else. Spirit is the older, the enduring, the eternal. Matter is an effect only, a shadow, a thing evanescent. We shall find this as true in connubial relations as elsewhere. While all marriage which is a serving to the flesh produces a harvest of fell corruption, those whom God hath joined into one will sow to the spirit and reap life everlasting.

A. WILDER.

Plato's Comparative Merit.

To the Editor of the Religio-Philosophical Journal:

Dr. Buchanan would suggest to Mr. Stebbin's that it is hardly necessary to defend the religion or the personal worth of Plato until they are attacked. He expressed the religious ideas of his times, for which he deserves no more credit than ten thousand other writers in whom we find similar ideas, who have not been deified by colleges. I find more substantial truth and wisdom in one lecture from a first-class medium whom I could name, than in all the writings of Plato—free from his puerilities and absurdities; but such wisdom is excluded from colleges.

We may quote very sensible and truthful passages from the writings of several thousand authors, who with greater merit than Plato have dropped into oblivion, to which he is equally entitled. The miserable stuff which metaphysicians continue to publish in the name of philosophy (Dr. C. C. Everett has just issued at Chicago another exposition of Fichte) is such a hindrance to scientific and philosophic progress as to demand the total weeding out of that class of authors from all educational institutions in which their influence simply fosters and diffuses as the wise Roger Bacon expressed it six centuries ago, "ignorance beyond expression." I do not believe in acting on the amiable rule "*de mortuis nil nisi bonum*" when the dead obstruct our path as College fetiches that need cremation.

J. R. B.

Her days have been numbered for Queen Victoria, by an alleged oracle, who sets the date of her death September 10, 1889; she is, this seer says, to die by or in consequence of a fire. The Russian Czar has till 1900 to settle his earthly affairs; Bismarck till May 30, 1890, and the German Emperor the July following.

A stone knife of the aboriginal period has been found on a farm in Union County, Pa.

For the Religio-Philosophical Journal.

False Philosophies in the Universities.

BY JOSEPH RODES BUCHANAN.

No. 2.

In our series of metaphysical philosophizers, they may be grouped with an approximation to correctness, in three classes:

1. The ancient speculative schools of Greece and Alexandria, which may collectively be styled Platonic.

2. The transcendental, or more modern Platonic.

3. The rationalistic or most modern, including the so-called Positive.

These divisions, though not accurate or well marked, will answer the purpose of a reviewer.

The modern Platonic school is one of high pretensions and of grand *prestige* in those reservoirs of the obsolete, the universities. It is especially represented by Hegel, Schelling, Fichte, Kant, Leibnitz, Spinoza, Berkeley, Malebranche, and a score of others, who need not be mentioned in this hasty *coup d'œil*, which can only glance at some of the salient characteristics of a few leaders, which are sufficient to establish the character of the entire school. If we call them "children of the mist" we may well select Hegel, as pre-eminently the representative of the intellectual fog which confuses all outlines, hides all substantial realities, and obliterates the distinctions of truth and falsehood, science and nescience.

The Platonic idea that real existences as recognized by mankind are but visionary notions, and that the abstract ideas evolved in a metaphysical brain are the only substantial permanent realities, was the virus with which Hegel was inoculated, and which broke out into a more copious eruption of unthinkable assertions, and unmeaning verbosities than even the Greeks were capable of producing.

In all our modern psychological wonders there is nothing more marvelous to me than the metaphysical literature of Hegel and its continued reception and reproduction among educated people, for which the universities are responsible. It illustrates forcibly the dictum of an able writer whose name I forget, that there is no extreme of absurdity which may not be propagated as philosophy.

If the pre-arranged purpose of Hegel had been to introduce confusion of thought, to destroy the habit of correct thinking, to confound all distinctions, and destroy the power of arriving at truth, he could not have proceeded more effectively to execute his purpose. Nowhere even in the days of Aquinas, Duns Scotus, Lombard and Lully do we find so pernicious a style of thought, and such an utter disregard of the proprieties of rational expression.

In approaching his chaotic verbiage, we are at a loss where to begin our analysis. Take a page of his metaphysical writing almost anywhere, and we find enough of confusion and absurdity to require pages for its analysis and refutation. We may consider a few of his characteristic passages or doctrines, and then dismiss the subject from its wearisome monotony of error.

His first fundamental proposition as stated by Prof. Harris, is that "Being is the simple undetermined." This is simply an evasion of a definition, and is so utterly vague that starting with such a non-definition, he would find no difficulty in playing hide and seek with philosophic ideas, as he begins by assuming for the basis of all things an utterly void and inconceivable notion. He then proceeds "But since according to its definition, it is the absolutely undetermined, it must be the negative of all determined *somewhats*, and hence *of itself* it is determined through contrast. It is therefore *the negative of itself*, as Being, if Being be defined as at all contrasted. Such a universal negative may be named substantively Naught."

Thus he takes the most comprehensive word in our language, eviscerates it of all meaning, by reasoning which to a correct thinker appears puerile or idiotic and arrives at the conclusion that Being means nothing. What right has any verbal juggler under the pretense of philosophizing, to attempt to destroy the meaning of language. The only purpose and end of such stratagems is to enable the verbal juggler to introduce a falsehood which could not be introduced by any other stratagem. It does not require many paragraphs of such verbal legerdemain to arrive at the conclusion that Being and non-being or naught are the same, and that there is no real difference between truth and falsehood, negation and affirmation, right and wrong—all being alike derivable from his amorphous "SOMEWHAT."

A few characteristic extracts will be sufficient to illustrate the intense peculiarity of Hegelianism, and I prefer to quote from Prof. Stallo's exposition of Hegel in his "Philosophy of Nature," as being rather more concise and intelligible than the original. The mysterious "*somewhat*" or Being is illustrated by Hegel as follows:

"Every existing thing necessarily refers to an *alterum*, to a counter-existing thing as its negation, but this negation is not an absolute one, but a negation of something; the negation asserts the something, therefore, in denying it. Being in itself therefore *depends for its whole existence*, upon its being to others, the existing thing upon its alterum, and conversely the alterum owes its whole existence to its primary counterpart. *The existing thing and its alterum are consequently identical.* Each is thoroughly and essentially affected and determined by the other. Being in itself is inherently affected with its alterum, and herein lies its *definition*, which is distinct from its determination. In the words of Hegel "definition is the affirmative determination, as being in itself, to which a thing remains adequate in its existence, in opposition to its complication with other things determining it—in virtue of which it maintains itself in its self-equality, even its being for others," p. 366.

To borrow the expressive language of Agassiz we may exclaim, *What a mire of unintelligible assertions!*

If we attempt to reduce this paragraph to an intelligible form, we might say "every existing brick in a wall depends for its existence upon the adjacent brick which is its negation. The adjacent brick denies the first brick, and therefore affirms it. Each brick depends for its whole existence upon its being for other bricks, for each depends upon the other for its existence, and conversely the other depends upon the each for *its* existence. Therefore each brick and every other brick are identically the same brick—each being determined by the others."

Such stuff as this defies criticism. There can be no *reductio ad absurdum* to refute Hegel—for his language cannot be reduced to any more absurd expression than his own—as we see in the following:

"*Being* and *naught* then *exist only in virtue of their opposition* and of their identity," p. 346.

"Reality we have seen is in and by means of its negation; but negation is equally in and by means of its reality—through its own negation; hence this reality exists as *something* only as the negation of negation," p. 347.

"Space is but the *internal negation of itself*, and its truth therefore is the *self-annulment of its momenta*; this incessant self-annulment as existing is time," p. 412.

"*The negation of space is time*, and conversely the *position of time is space*; their unity is their transition *into each other*," p. 413.

Upon such *trash* as this, criticism would be wasted. The author of such passages is incapable of philosophic and scientific thought, and the unfortunate pupil who is induced by authority to accept it as philosophy is permanently injured in his intellect.

Of course we can expect nothing rational from Hegel when he theorizes on the physical sciences, as for example in the following pretentious nonsense:

"Light contains the momentum of unity within itself, and all difference and contention vanish in it. The corpuscular as well as the undulatory theory of light *is gross*. The propagation of light in time is simply due to its action in material media, by which motion is induced, and thereby succession and *consequently time*. The reasoning as to stellar distances, based upon the observation of the progress of light through material media, is consequently purely hypothetical," p. 422.

Thus it seems that *light produces time*, and that astronomy is more fanciful than Hegelianism, and unworthy of reliance.

"When the sun shines, it is *at the illuminated object*; the surface in its whole extension *becomes a surface* of the sun."

With such amusingly absurd notions, it is no wonder that he denied Newton's discoveries in optics and the laws of the refraction of light. In chemistry he carried absurdity and nescience still further, of which the following are sufficient as specimens:

"The theory of latent and of sensible heat is an unmeaning fiction."

"The air is sleeping fire." "Fire is *materialized time*—the absolutely Restless and Consuming."

"Air is the ideality of everything without it—the universal as related to all other materialities, by which everything particular is effaced."

He rejects the atomic doctrine of chemistry to substitute the assertion, "the elements are the cosmical activities in their planetary reality. Light is the statement of the Identical."

He carries out literally his notions of the identity of things with each other by making air, fire, space, time and matter all convertible into each other and into cosmical activities, while all forms of being, reality or matter are identical with negation or naught, and the Greek notion of four elements is revived in his pages. A bonfire of all such literature would be a benefit to society.

The transcendental method of pumping out wisdom from the vast resources of our own ignorance—of manufacturing philosophy by crushing and distorting language instead of gathering knowledge from nature, has had a wonderfully long survival in modern civilization. Even at the present time and in the United States, we see in the Concord School and the *Journal of Speculative Philosophy* the illustration of that "persistence of force" which perpetuates old impulses in the moral as well as the physical world. A writer in a late number of the *Journal of Speculative Philosophy* reproduces almost identically the mathematical fatuity of Plato. Discussing some of Hegel's theories he exclaims, "It is easy to see that two and two make four, but what a void lies before the mind when one turns to the question, WHY *should two and two make four?* But though at first it may be difficult to appreciate the notion, it will ultimately be seen to be the radical of thought."

It is just such impossible radicals that transcendentalists search for. When we say that two and two make four, we merely affirm that the word four shall be used to signify the two twos. There is no mystery whatever, no question of *why* to be answered, and to assume that there is some mysterious reason for the strange phenomenon that two and two are called four is simply idiotic.

Hegel's competitor in metaphysical nescience, Schelling, was rather less copious and exuberant as a fog-master, but exhibited the usual characteristics of the transcendental school—the inability to distinguish the essential and pertinent from the non essential and irrelevant—the inability to comprehend the real issue in a philosophic question.

Schelling and Fichte succeeded in attracting crowds of admiring followers, and revelling in the vast inane of speculation, where reason and common sense are unknown. Schelling accepts the identity of subject and object in consciousness and thus abandons definite and rational thinking; for if the mind that thinks and the objects that are thought of are blended into one (one what?) chaos is at once established; there is no external world at all—nothing exists but my own cogitations—for even my own personality is lost as well as the external world, and the Boston transcendentalist attained the summit of wisdom when he said it was wrong to say "it rains," or "it snows," but proper to say, "I rain, I snow." Yet how on transcendental principles should he dare to say *I*, since I, as an object was swallowed up in the idea.

Schelling had ingenuity enough to originate an improve menton the subject-object chaos. He interjects another conception between the subject and object (or into the midst of their identity) which he calls the Absolute or Divine. He compares his statement of the case to a magnet which has two poles and a neutral center or indifference-point between them.

Schelling's God or Absolute is the one only being who *becomes conscious of himself in man*—a curious notion compounded of anthropoid theism, pantheism and atheism. Prof. Stallo says (Phil. Nature) "a host of ideas, anticipations, analogies, etc., which every new and original aspect brings with it, engendered in Schelling and his disciples a confidence in their genial intelligence, through which *the eternal identity revealed itself*, as they thought spontaneously. This became in time the height of arrogance with many who imagined according to a just observation that they had simply to seat themselves on the philosophical tripod, in order to speak oracles. Their dogmatical asseverations and their everlasting rhodomontades dealt out *excathedra* were often disgusting."

Schelling in his latter years went still deeper into mysticism. One of his ideas was that the Golden Age spoken of by Plato was the original condition of humanity, as man could never have risen out of barbarism.

Schelling left his God "the Absolute" between the subject and object as an indifference-point. Hegel dissipated this idea by declaring that nothing existed but the *relation*. The relation between subject and object was all, and the *relation* was the foundation of their existence. Thus God became not even an idea, but only a relation of ideas. Hegel maintains that the relation is the only thing substantial—the relation of an idea to itself—(as there is nothing objective for it to be related to) and this mighty *relation* (in which there are not two things to be related)—this inscrutably divine relation or God, according to Hegel, really *began to have a definite existence*, when the Hegelian philosophy was propagated!! So that we must credit Hegel with the mighty feat of acting as accoucheur to introduce the infinite God into his creation.

Insane as this may seem (and all transcendentalism has a tinge of insanity) it is no misrepresentation. He says that God or the World-spirit "is this only in *as far as he knows himself* to be the Absolute Intelligence and this he knows only in science; and *this knowledge alone constitutes his existence*." In other words God's existence is a mere matter of self-knowledge or consciousness produced by the development of science. The progress of science (and science with Hegel as with Plato means speculation) enables God to know himself and then he begins to have a real existence. As his self-knowledge according to Hegel and Schelling is realized only in man, it would seem that God has progressed from a very senseless and barbarous condition to his present enlightenment. But as modern enlightenment and ideas of God culminate to their only true development in the Hegelian metaphysics, it would seem that God fully exists only so far as Hegelian metaphysics may be accepted.

He says: "It appears that the world-spirit has *at last* succeeded in freeing himself from all incumbrances and is able to conceive himself as absolute intelligence." At last, of course, refers to Hegelianism, which has enabled God to know himself and therefore really exist—through Hegel, his emancipator!

Have patience reader, with a little more of this folly, for in the lowest depth a lower deep awaits us as Milton's devils expressed it. No previous speculator had entirely annihilated truth or destroyed all difference between truth and falsehood. Plato and Heraclitus made feeble efforts in this direction; Gorgias and other Athenian sophists did much, but Hegel achieved the conquest and built his fame upon the triumph. The fundamental doctrine of the Hegelian system is *virtually* that truth and falsehood are the same.

It had always been believed that opposite assertions were incompatible. If we assert that a certain mountain does *not* exist, that assertion is supposed to contradict the proposition that it *does* exist, and the assertions are considered incompatible. Hegel shows that this is wrong—that the existence and the non-existence of the mountain are the same proposition—for "Being and not being are the same." Non-existence exists—existence exists and both are one. Heat and cold, light and darkness, subject and object, truth and falsehood, virtue and vice, power and weakness, love and hate are identical—his cardinal principle being the "*identity of contraries*."

Whether God exists or not—whether Truth exists or not—whether the Universe exists or not—are treated by Hegel as trivial questions, above which he has risen to the divine indifference point of Schelling. He says: "In truth Philosophy is precisely the doctrine which is to free man from innumerable finite aims and ends, and to make him so indifferent to them that it is really all the same whether such things exist or not."

The practical form of the question as it was proposed, whether it was a matter of indifference if one has a hundred pounds in his pocket or not, he would not condescend to answer. There is little even to amuse us in the monstrosities of Hegelian speculation. It would be tedious to go farther, or to examine his notions of the union of Being and Non-Being producing the Becoming. His notion that the me and the not-me are the same—that each thing exists not in and of itself, but only as a negation of something else—that each exists in and through the other, and finally that each thing exists only by *virtue of its non existence*—naturally runs on to the conclusion expressed by one of his followers that "*matter is insane*."

Nevertheless Hegel possessed sufficient ability to fill official positions and professorships of metaphysics and to enlist a large following. In his practical writings he shows correct ethical and democratic sentiments, but in his metaphysical writings he shows the disastrous effect of Platonic literature on the mind of a college student; for his unmeaning crudities concerning being and not-being, etc., were but an amplified reproduction from Plato.

Hegelianism is said to have been at one time the dominant system of philosophic speculation in Germany. It still has its place in literature. I trust it may be buried in oblivion with the expiration of the present century, and if it has a monument, the most appropriate inscription would be the dying declaration attributed (whether in jest or truth) to Hegel "of all my disciples one only understands my philosophy, and he does not."

In all we have considered dear reader where is the philosophy, the wisdom, the conception of the Universe and its laws, the exposition of man's being, his destiny and the principles that should guide his onward and upward course. There is nothing of this worth considering in the whole metaphysical school from Plato to Hamilton. Dreamers, mystics and pedants, they have refused to look outside of themselves and have only intensified ignorance and created obstructions to the progress of science and philosophy. The limits of an essay will not admit even a glance at the speculations of Fichte, Kant, Leibnitz, Spinoza, Berkeley, Des Cartes, Malebranche, etc., but it may be necessary to speak of Kant, as his superior acumen renders it unjust to confound him with Hegel, Schelling and Fichte, and he has a wider currency among literati. As the ablest and most rational representative of the speculative school, his doctrines may be analyzed, to see if they yield any philosophy worthy of a place in an educational system. If they do not then we may well consign to oblivion the entire mass of mediæval speculation, which has sprung up in modern centuries like weeds from the thistle-down of Greece, and flourished as a transcendental school of metaphysics.

Immanuel Kant of the last century (1724 to 1804) claimed that metaphysics was the rightful queen of all the sciences and though he confessed she had never made any progress to that position under his predecessors, he supposed himself to have established her reign. Briefly as possible let us see if he introduced any important thought that deserves to be rescued from the oblivion in which the metaphysical school will be buried in the coming century.

What was the queenly science of which Kant supposed himself the creator. It was simply an attempted proof that nature is not the source of truth or knowledge, but that they must be derived from speculation, the attempt to base our knowledge on experience being "*destructive to all pure philosophy*."

This barbarian dogma is but the blasphemous or rather irreverent exaltation of human ignorance above divine wisdom. He would turn his back on the divine revelation in God's vast spiritual and physical creation which ever invites us to advance in knowledge, and ever teaches us by its mysterious amplitude our own feebleness, to vegetate in that ignorance into which we are born in our feebleness and in which we linger until we accept the divine teaching that surrounds us in nature.

Here we might in justice dismiss the "philosophaster" as unworthy of a hearing and in an enlightened age his manuscript would not have found a publisher. But let us patiently look a little farther into the execution of his absurd purpose which would annihilate inductive philosophy.

The drift of his teaching was that the existence of morality and religion depended upon repudiating reason, and substituting the arbitrary determination of feeling. Overwhelmed by the philosophy of Hume, and unable to reconcile reason and religion, he boldly plunged into darkness and recognizing Aristotle as the perfect master of logic, devoted himself to reviving the Platonic idea that truth is not in nature but in speculation.

Instead of finding or attempting to find in the science of man the solution (which is the only possible one) of the problems he considered, he dismissed from his scheme even psychology, as something foreign to the supreme philosophy and belonging to anthropology *when such a science should be developed*. Thus knowing the non-existence of anthropology in the last century, a science which embraces all the great problems of philosophy, he proposed to evolve philosophy by cogitation before its elements existed and thus proved himself a lineal successor to the ignorance of the Grecian speculators.

Metaphysics a pure philosophy, according to Kant, is "the investigation into the sources or possibility of *a priori* cognition, as well as the presentation of the *a priori* cognitions which form a system of pure philosophy, excluding at the same time all empirical and mathematical elements." "All pure *a priori* cognition forms therefore in view of the peculiar faculty which originates it, a peculiar and distinct unity; and *metaphysic* is the term applied to the philosophy which attempts to represent that cognition in this systematic unity."

Such a "*metaphysic*" as he here proposes is from his own statement evidently worthless—a mere collection of notions independent of knowledge, regardless of fact, science or experience. Hence we have in his writings a very artificial and laboriously constructed system of speculative doctrines, evincing energy and ingenuity, but neither clearness of thought nor perspicuity of expression—so vitiated by metaphysical nescience as to be of no practical value. Even Sir Wm. Hamilton (a speculator himself) recognized in it "great but perverse ingenuity."

It is common to speak of Kant as a great thinker, a profound reasoner; to speak of him otherwise in literary circles would be a great heresy; but surely no one can be called great intellectually, who is not lucid and truthful or who leads us through obscure thought into palpable error. The scientist who would attempt to prove the earth the center of the solar system, or to show that perpetual motion was the natural result of mechanism, or that the heart had little to do with the circulation of the blood could not be called great, however ingenious his essays.

The false and mistaken reasoner has no more right to be endorsed as a philosopher than counterfeit coin to circulate at par. The high reputation attained by Kant and others of the blindly speculative school is one of the most humiliating evidences of the ignorance and mental incapacity of the European race in the sphere of philosophy, in contrast with with its profound attainments in physical science.

The whole aim of Kant is to realize the suicide of reason—to prove that we must believe what reason cannot sanction, and that reason must be dethroned—must be criticised into subordination to impulse. He begins by asserting with naive frankness his determination to substitute hypotheses for fact. He finds that the submission of the mind to external facts has produced results which he wishes to avoid, and made metaphysics impossible, and he proposes to make nature conform to his thoughts. "It has been hitherto assumed," he says, "that our cognitions must conform to the objects," but as this assumption has rendered the *a priori* philosophy of metaphysicans "abortive" he adds, "Let us then make the experiment whether we may not *be more successful in metaphysics* if we assume that *the object must conform to our cognition*."

Most certainly! that is the way to make a system of delusive metaphysics. This sentence is worth all the rest of the volume, for it tells the truth, and shows the philosophy to be a fiction—a set of fancies which do not conform to facts. The old jest of the theorist that when facts do not support his theory it is "so much the worse for the facts" is very soberly illustrated by the practice of Kant. In this he glories, and condemns all preceding metaphysicians as failures, because they had not learned how to subjugate reason and to rise above the authority of nature, which must inevitably demolish their systems if they submit to it. Hence he says that in metaphysical pursuits, "no combatant ever yet succeeded in gaining an inch of ground."

Thus we have the authority of Kant for the worthlessness of all metaphysics before his own, and for his own being constructed in defiance of facts. And upon this he congratulates himself that he has established a perfect and complete science with which posterity can do nothing more than to write illustrations and commentaries upon it; because he has done for metaphysics what Copernicus did for astronomy, when he made the earth move instead of the heavens.

Even to the present time he seems to have servile followers and the *Westminster Review* of July 1874 says that the followers of Kant are not willing that their doctrines shall be modified by modern discoveries in biology and physics. "They suppose new light to be superfluous and impossible. The *Review* speaks further of "the contentiousness of the Kantians, the variety of the derivative schools, and the strong inclination now shown to fall back upon Kant as a safeguard against multiform vagary."

Verily, verily, the world's philosophizing has as much inherited folly and vagary as its theology. The college and the church are alike Augean stables that need a river of truth to wash away their antiquated rubbish and decaying falsehoods.

Let us now bid adieu to the benighted transcendentalists and turn our eyes next to the modern rationalistic school, to see how near they have approached the real domain of philosophy.

Boston, 29 Fort Ave.

Horsford's Acid Phosphate.

DECIDED BENEFIT.

Dr. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided benefit in a case of innutrition of the brain, from abuse of alcohol."

For the Religio-Philosophical Journal.

The Great Social Problem.

BY HUDSON TUTTLE.

No. 1.

The problem of the hour is the relations of capital and labor; a profound problem, on the solution of which rests the peace, happiness and prosperity of not only our own nation but the world's future. It is one which cannot be averted, tided over, nor met with compromise. The press has instructed the people. They are no longer unthinking tools in the hands of a so-called superior and privileged class. The laborer feels that the fruits of his toil are his own, and resents as unjust any scheme by which he is deprived thereof. On the other hand, capital presses its claims with stronger hand, and with remorseless exactitude calls for the fulfillment of the bond, though payable in human flesh.

Hence there is antagonism between labor and capital which ought not to exist, for these respective forces should mutually support each other. Because they are forced into unnatural relations by selfish greed, there arise the gravest questions of social policy, and the future is darkened with omens of disaster. There are labor unions, strikes, riots, violence, poverty, ignorance and suffering (with the bitter rancor, hatred, distrust, and burning revenge for deeply felt injustice) on one side; on the other, lock-outs, unpitying sneers of self-sufficient pride, extravagance, luxury and waste.

The introduction of machinery into our various industries is greatly responsible for bringing about this state of affairs. For the first-half century of our national life, the land was practically free to all who would occupy it. The wild territory was so vast that it seemed to be inexhaustible, and afforded an outlet to surplus labor. There was no great disparagement in wealth, and the man with a small productive farm was regarded as independent. The opening up of mines of coal, iron and precious metals; the limitless oil-production, the railroads, and the invention of machinery, have conduced to concentrate wealth in the hands of a comparatively few. Machinery compels a concentration of capital, the necessity outgrowing even the largest individual capital, and compelling the formation of corporations. These take the life from individual effort, and tend to rapid aggregation of wealth in fewest hands. The laborer has not been directly benefited by the introduction of machinery. At first he finds his favorite occupation usurped by arms of steel and fingers of brass. He must become an attendant of the machine or not work. He then finds that the machine can perform one hundred or thousand times more work than he can do single handed. It is a vast gain to some one, but not to him. He will receive no part or share of this increase in production. He regards himself lucky if his wages are not cut down on account of the competition created. The owner of the machine enjoys the full benefit, gathering all the profit. Indirectly the laborer may be benefited by cheaper products; but that is insignificant, and has no relation to the principles involved.

To solve the labor problem we must gain an understanding of the factors involved, and clearly define the positions of the opposing forces. We must know how labor and capital are related. Labor has in itself the possibility of capital. It is its creator, and as soon as it has accomplished its task, and received its reward it has capital. Capital then is concrete labor. A machine, as the embodyment of labor, both of mind and body, is capital of value for the labor it will perform. Land is capital valued for its crops; mines for their products; a water-fall for the power it will yield. The definition given above does not cover the latter, nor is it required, for the free gifts of nature to man should not be subject to monopoly, and only thereby can great pre-emptive privileges be held.

Rent or interest is the price labor pays for the use of capital. It may be just and mutually beneficial, or mercilessly unjust and cruelly tyrannical. If in an agricultural state the cultivator had nothing but his hands to mellow the soil and destroy the weeds, some person would invent a hoe, that implement would represent a vast capital. His neighbors could well afford to pay him for the use of it. If he manufactured these hoes and sold them for more than they cost, all would be placed on an equality; but if he should say, "I will not sell one, and government will protect me so that no one else shall make them, I will rent these hoes, and I shall ask for their use the greater share of the profit," he would become immensely wealthy by means of a monopoly opposed to the well being of the whole community. This illustrates in a humble way what is constantly taking place at the introduction of every new invention, which for a time becomes a monopoly, protected by the patent laws.

What rent or interest should justly be paid, is not determined by the price, necessity or cupidity will give or demand. A very high rent may at times be paid with profit to the renter, or an extortionate interest be a favor bestowed on the borrower, enabling him to take advantage of some necessity of another. Such examples, however numerous, do not fix the just rates, labor should pay for the use of capital. This only can be fixed by ascertaining the average profits of labor. This may vary in different communities, but no where, even in a nation like ours where the increase of wealth is phenomenal, does the rate approach that of rent. In Ohio, which can be taken as a community of more than average prosperity, the increase of wealth from the labor of its people is about three per cent. The rate of interest there is eight per cent, often ten, and rents are not below. It is thus made apparent that capital has nearly three times the power of labor, and with such advantage can hold it in slavery.

Some speculative individual has promulgated a queer story about eyes, by which one can be made to see without them. His theory is to place a piece of copper above the tongue and one of zinc beneath it, and then by closing the eyes and letting the tips of the pieces of metal touch each other a flash of light can be detected. The eyes do not see, but the sensation of seeing is a vivid one, and the impression thus transmitted to the optic nerve, and thence to the brain, would, with blind persons, answer the same purpose as eyes.

An incident fraught with considerable interest is expected soon to occur in Bridgeport, Conn., in the birth of a Jumbo. Should the event actually take place it will be only the third elephant in the world's history that has been born in captivity, the only previous instances of which there are any record having taken place in this country. The first was in New York in 1880, by Hebe, and the second in Bridgeport, in 1882, by Queen.

Australia has ninety-three species of snakes.

The conversion of churches into theatres is being frequently noticed.

It is estimated that the forests of Scotland yield 10,000 deer annually.

Woman and the Household.

BY HESTER M. POOLE.

[128 Greenwich Avenue, New York City.]

THE LAND OF THE AFTERNOON.

An old man sits in his garden-chair,
Watching the sunlit western sky;
What sees he in the blue depths there,
Where only the Isles of Memory lie?
There are princely towers and castles high,
There are gardens fairer than human ken,
There are happy children thronging by,
Radiant women and stately men,
Singing with voices of sweet attune
The songs of the Land of the Afternoon.

The old man watches a form of cloud
That floats where the azure islands are,
And he sees a homestead, gray and loved,
And a hand that beckons him afar.
O, cheek of rose and hair of gold!
O, eyes of heaven's divinest blue!
Long have ye lain in the graveyard-mold—
But love is infinite, love is true,
He will find her—yes—it must be soon;
They will meet in the Land of the Afternoon.

The sky has changed, and a wreck of cloud
Is driving athwart its troubled face;
The golden mist is a trailing shroud—
It is cold and bleak in the garden-place.
The old man smiles and droops his head,
The thin hair blows from his wrinkled brow
The sunset-radiance has spread
O'er every wasted feature now;
One sigh exhales like a breath in June—
He has found the Land of the Afternoon.

—*Anon.*

CONCERNING WOMEN.

The sixteenth annual convention of the New York State Woman Suffrage Association will be held in that city in Steinway Hall on February 12th and 13th. Among the speakers expected to be present are Elizabeth Cady Stanton, Matilda Joslyn Gage, Susan B. Anthony, Mary Seymour Howell and Caroline Gilkie Rogers.

Mrs. P. L. Price of Albina, Oregon, has been appointed a special agent for the Pacific Mutual Life Insurance Co., of California. She will give particular attention to the insurance of women.

The Crown Princess of Germany is an accomplished artist and she has been unusually busy during the last six months. Before leaving Potsdam for England she had completed a large oil-painting, representing a landscape in the Royal Park of Bornstadt, near Berlin.

Not only has a woman been lately appointed teller in a bank, but at Exeter and at Manchester, New Hampshire, the treasurers of savings banks are women; and in the Empire State is a bank of discount where—so far as numbers go—women divide almost equally with men the membership of the board of directors.

An exchange asserts the disgraceful fact, that "the women of Ottumwa, Ioa., presented to the city government a petition bearing 792 names of women, asking the enforcement of the dram-shop laws. The council passed a resolution that the prayer of the petitioners be complied with. But the Mayor declared, in a written speech, that it was not his duty. The women were not voters, so their wishes are disregarded, and the laws are not enforced."

The Vassar graduates living in and near Boston, not long since at their lunch at the Vendome, discussed a paper read by Dr. Emma Culbertson entitled, "Physical Culture the Necessary Basis of the Highest Intellectual Development." Such meetings are causes of great hopefulness regarding the physical and therefore mental and spiritual development of womanhood.

In a woman's letter to an exchange, occurs the following summary: "In Texas there are eighteen exposition associations composed entirely of women. The 'Women's Christian Exchange' in New Orleans, through its board of managers, makes its own announcements, and invites the co-operation of women of all countries. The Oregon State Fair has a woman's department. The Indiana State Fair has a much larger department this year than usual under the management of an executive board of women. One unusual feature is a department for work of women over sixty years of age, which will be arranged in a booth resembling an old-time household interior, in which there will be on one afternoon an old ladies' reunion. The exhibitions in Cincinnati, Louisville, and the Institute Fair in this city, all have a woman's department. Any 'fair' without the work of women would now be regarded as utterly incomplete. So we gain step by step."

The "Ladies' Silk Culture Society of California," has been adopted by the sericulturists of that State. In the year 1883, the Legislature appropriated $5,000 for the advancement of that industry. One of the sections of the bill, which provided for the appointment of a State Board of Silk Culture, specified that five of the members should be selected from the Ladies' Silk Culture Society of California. Having settled upon that name for the organization, an election for a board of directors, to consist of six ladies and five gentlemen, was held. This committee are taking the necessary steps to become an incorporation.

Ida Lawson, a brave young woman of twenty, started six months ago from California to ride across the mountains to Wisconsin. Her parents having died in the former State, she desired to reach relatives in the latter place. Her first trip, just the reverse of the last, was in a buggy, with her sister. Her homeward journey on horseback, with a sheepskin saddle, she reported, when near her destination, as pleasant and unmarked by any wonderful events. Miss Lawson has a good education, and is prepossessing in appearance; is brave, buoyant and strong.

A NEW PROFESSION.

When the West undertakes to do any thing, she generally does it thoroughly. The Agricultural College, Ames, Iowa, is about to open, under the management and personal supervision of Mrs. Emma P. Ewing. It is thoroughly equipped for doing effective work, and will afford young women the amplest opportunity for obtaining a complete education in applied housekeeping and the allied arts.

It will have a special faculty of teachers and a technical course of study, and will be on an equal footing with the other schools of the college. The course of study extends through two years, but will as far as practicable be made complete in each term. It embraces domestic science, botany, chemistry, physiology, hygiene, dairying, poultry-raising, vegetable and landscape gardening, home architecture, house furnishing, household decoration, care of the sick, plain sewing and dressmaking. English literature, history, German, French and music are optional studies.

Women from any State, who wish to qualify as housekeepers, nurses, teachers of cookery, etc., and can pass the necessary examination, will be admitted as special students, without being required to take the regular college course.

One of the finest buildings on the college domain has been fitted up and furnished expressly for the use of the school, and contains all the accessories of a model home.

This undertaking is an experiment in the right direction. Woman's work in the home is as much a profession as any man's can be, and far more important. If the housekeepers and mothers of the race were rightly organized, trained and developed, the three leading professions would be very nearly useless. Children rightly generated would need no regeneration, while law and medicine would be reduced to a minimum.

Nothing can be more absurd than that housekeeping, including cooking, comes to the young woman naturally. It is a science and an art, and no girl is fit to undertake the duties of wifehood without preliminary training. I believe that a great deal of intemperance as well as dyspepsia, is the result of bad cooking. Physiology and psychology are more nearly connected than we generally realize. The wonderful mystic tie uniting body and spirit is so delicate and sensitive that it throbs upon the slightest change in the one or the other. Violently disturbed, severe illness, madness or even death, follows. And many lives are shipwrecked, many families unconsciously ruined, out of ignorance of the most important of all vocations. My statements are proved by facts coming under the daily notice of every observer. How often do I see people who are greatly concerned about spiritual development, yet who live physically in the midst of physical sin. Honestly and purely seeking to obey the laws of the inner man and woman, they commit hourly criminal offences against that grand tissue of substance which clothes the spirit, and with which it is so vitally connected. Habits of eating, drinking and sleeping are villainous, because vital laws are disregarded.

When shall we have a race of people who will reverence themselves wholly, body and spirit, and endeavor to keep the entire list of commandments? Then, and then alone, shall lust, disease and deformity decrease, until sound minds in sound bodies shall usher in the morning of the day of Righteousness.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE CO-OPERATIVE COMMONWEALTH, IN its Outlines an Exposition of Modern Socialism. By Laurence Gronlund. Boston: Lee & Shepard. Price, 16 mo, cloth, $1.00.

"The Co-operative Commonwealth" is a neat, handy volume of 278 pages, which ought to be read and studied by every person who wants to be posted on what is thought and going on in the world. It does what no other book does; it presents to the reader in a concise, logical, and readable form all the principal propositions of Modern Socialism, from the stand-point of a Socialist.

Socialism is said to be everywhere. The red spectre haunts the imagination of all, and it is a very general belief that the European nations, especially, are on the eve of a great social revolution. It is certain that socialism has there spread most extraordinarily of late. It has been adopted by the majority of workmen in factories, is upheld by many men of education, may be found seated in the cabinets of governments and in the halls of legislation, and clearly is the foster-mother of the aggragrian movement in Ireland. And yet Socialism is truly a spectre;" it is a vague, hazy thing; even the best informed do not know what to make of it.

The author of "The Co-operative Commonwealth" presents, in thirteen luminous chapters, a clear, sharply-defined picture of the aims of Socialists. He is peculiarly competent for that work; on the one hand he is endorsed by Socialists in this country as their proper mouth-piece, and, on the other, such a conservative and able man as the Hon. Carroll D. Wright, Chief of the Bureau of Statistics of Labor, of Mass., has styled a little pamphlet by the same author, embodying the leading ideas of this volume, "the grandest and highest-minded statement of Socialism I have ever seen."

While it should be emphatically understood that this book will prove instructive to people of all classes, and that it concerns everybody, it peculiarly claims the attention of every thinking American workingman, for the simple reason that Socialism considers the industrial relations as the basis of every social system, and, that, therefore, half of the volume is devoted to industrial phenomena and industrial progress, in our country especially.

Observe, however, that the author of this book is no "reformer" in the common acceptation of the term. He does not present any "scheme" for your acceptance or rejection. He is truly a philosopher who, basing himself upon the past and abreast with the highest intelligence of the present, claims to predict the immediate future; "The Co-operative Commonwealth," according to his presentation, is a historical product towards which our whole people are unwittingly working.

The motto of the book, "My object is not to make people read, but to make them think," will be found suggestive. It is an eminently "meaty" volume. Your attention will never be flagging, but will on every page, be roused by some new idea, strikingly put.

NOTES ON INGERSOLL. By Rev. L. A. Lambert. Paper, pp. 203. Buffalo, N. Y. Catholic Publishing Company.

When one reads the unqualified laudatory notices from the press, of this book, and then attempts its perusal, it creates a feeling of disgust for reviewers who so basely prostitute their positions, either through prejudice or to cater to what they consider popular opinion. As will be remembered, Ingersoll and Judge Black had a tilt in the *North American Review* for August, 1881, in which the latter proved himself a weak antagonist in a weak cause. In fact, for some insufficient excuse he failed to make a final reply. Father Lambert, seeing this, rushed to the rescue, and his assault is based on Ingersoll's article in reply to Black.

The publishers boast of the "one hundredth thousand," and in his advertisement the "Holy Father" boasts that Ingersoll refuses to reply. The Colonel said to a reporter:

"I am not, sir, because Mr. Lambert is not a representative man of his church. He is not widely known. I would be willing to debate with such a man of the Catholic Church as Monsignor Capel, who is now sojourning in this country. Were I to discuss with a Methodist, I would not want to meet Rev. Mr. Bocktrotter, but such a man as Bishop Simpson."

Again he says: "He is not worth answering."

The thoughtful reader—if it is possible for a thoughtful reader to read this diatribe and seething mass of personal abuse and egotistical "caudal lecturing"—will decide that Ingersoll is right in refusing. The pole cat once challenged the lion to combat, and on being refused, went about boasting of his prowess and the cowardice of the king of the forest. A fox asked the lion about it.

"Is it true that you are afraid of the pole cat?"

"Quite true," was the reply. "If I fought with him I would gain nothing, while the whole world would know that I had met a pole cat."

Father Lambert is an obscure Catholic priest, with such training as priests receive. His portrait, which adorns (?) the book, is that of a coarse, opinionated, overbearing man, with low retreating forehead, heavy jaw, and without a line of spirituality or high moral perception. The book is in harmony therewith, and simply a tirade of personal abuse. The "Holy Father" has been cast on too late an age. Two hundred years ago he would have led Ingersoll and such vile infidels to the stake. Thanks to such infidels, the world has moved ahead, and now the "Holy Fathers" must content themselves by writing books or clamoring in their pulpits. Oh! "Holy Fathers," the poison fangs ye were wont to flesh in the bodies of the infidel, have fallen out; the gory hands with which you drove the assassin's dagger in his heart are palsied; the feet, so swift to destroy the heretic and his faith and kin, the laws have bound with chains of steel; the vestments of holiness, with which you wrapped yourself around, are fallen in tattered rags, and amidst the scorn of the world you sit gibbering and mumbling the formulæ once so potent, but now received with pity as the moanings of dotage.

Ingersoll lives, and all the world's thinkers live despite the boast of Father Lambert and his Catholic supporters: and will live and be blessed by unborn generations when their detractors have perished in forgetfulness.

ELEMENTS OF MORALS. With Special Application of the Moral law to the Duties of the Individual and of Society and of the State. By Paul Janet. Translated by Mrs. C. R. Corson. 12mo, pp. 353. New York: A. S. Barnes & Co.

Christmas books, new and old, have so piled the counters that less obtrusive aspirants for public favor slip out of sight altogether, more especially if purely ethical in tendency. This is the case with the above named book, a recent unpretentious translation, the work of one of the foremost writers on ethics, yet practically unknown save to the student. It was an admirable thought to give an English dress to this masterpiece, and the work has been as admirably accomplished by Mrs. Caroline R. Corson, already known as an accomplished and critical writer. For soundness of doctrine and clearness of exposition, Paul Janet has scarcely a rival in the fields of Moral Science, but what would seem to particularly recommend this new text book to the attention of American educators, is its spirit—the character of its teachings. The European instructor aims above all at education. With us there is not sufficient recognition of the difference between information and education. Like all truly educative works, Janet's are grounded in the humanities, and the Elements of Morals, whilst vigorously scientific in matter and manner, are written in so classic a key that we can confidently call them duty made beautiful. It is chiefly the character of the illustrations which gives to the book this double value.

These illustrations scattered throughout the work are drawn from the best ancient and modern sources, and given in all their native quaintness and simplicity. They go to show that truth and duty are of all ages and nations; that what was good and right in the days of Confucius, Plato, Socrates, Cicero, Fenelon, is the same to-day. It cannot be denied that if the sterner lessons youth has to learn, can be conveyed in this manner, combining, namely, information and culture, the result must be doubly advantageous. We wish the little book, though a foreigner, God-speed in its efforts at naturalization, and if it has to break a lance or two in the assertion of its convictions, we hope it may all turn to the benefit of sound teaching.

TO MEMBERS OF PARLIAMENT AND OTHERS. Forty-five years of Registration Statistics, proving Vaccination to be both useless and dangerous. In two parts. By Alfred Wallace, LL. D. London: E. W. Allen, 4 Ave Maria Lane. 1885.

An exciting controversy has been raging for some time in England with reference to the advisability of vaccination as a preventive of small-pox. The opposition to this so-called sanitary measure has been intense and bitter. Pamphlets and circulars have been spread broadcast, condemning the method as wholly useless and very dangerous, often resulting, it is claimed, in diseases for which there seems to be no cure. The last work issued, and by far the ablest, in the interests of the opposition, is by Alfred R. Wallace, LL. D. The statistics he has compiled seem to show conclusively that vaccination is wholly useless. He says that the best available records show that the proportion of deaths to small-pox cases is the same now in England, although a large majority of the population are vaccinated, as it was a century before vaccination was discovered.

New Books Received.

THE PRIMITIVE MIND CURE. By W. F. Evans. Boston: H. H. Carter & Co. Chicago: The Sanitary Pub. Co. Price, cloth bound, $1.50.

WENSLEY AND OTHER STORIES. By Edmund Quincy. Boston: James R. Osgood & Co. Chicago: S. A. Maxwell & Co. Price, cloth bound, $1.50.

Partial List of Magazines for February not Before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: "In the Nut Tree;" Shakespeare's Country; Naworth Castle; The Dramatic Outlook; In a South Italian Taverna; The Girl at the Gate; A Family Affair; A Casual Song. As will be seen by the table of contents, this number is unusually interesting.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) This number contains interesting and instructive articles under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for young readers edited by the popular author, "Pansy."

LADIES' FLORAL GUIDE. (Published at 22 Vesey Street, New York.) A magazine for the ladies devoted to Floriculture and Domestic Art.

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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-St., N.Y.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION

By B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible on many points.

Price, 25 Cents; Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE HOLLOW GLOBE; OR, THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Conformation of the Earth, Presented through the organism of M. L. Sherman, M. D., and written by Wm. F. Lyon.

Price, $2.00; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion*; 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

HEALTH.

Swift's Specific cured me of rheumatism, three months ago, after my physicians had exhausted their remedies without giving relief.

C. P. GOODYEAR, Att'y at Law, Brunswick, Ga.

I have been entirely relieved of severe rheumatism in my right arm by the use of Swift's Specific, and passed through last winter without a relapse.

SIDNEY HERBERT, Ed. So. Cultivator, Atlanta, Ga.

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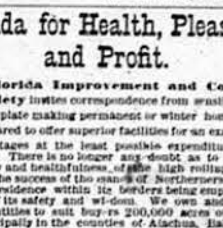

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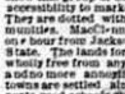

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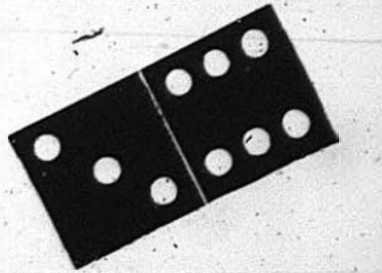

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 21, 1885.

Friendly Criticism and Suggestion.

We have just received from a subscriber a letter of criticism and suggestion, so excellent in spirit, so plain yet friendly, so intelligent and clear, that only the writer's wish for privacy prevents its publication. We may not agree with it all, but that makes it the more valuable, for each sees from his own stand-point, and thus we gain new views from the sight of others, and so correct and enlarge our own vision. Our correspondent writes of attending a public meeting of Spiritualists and others, and says:

> "I saw, as only a close observing Spiritualist can see, how ripe and ready the field is for the planting of the seeds of spiritual truth."

He speaks of an obstacle in the way of sowing this precious seed as follows:

> "While attending meetings of Spiritualists I could not but often feel the absence of that deeper, divine, spiritual feeling and all-embracing sympathy, which so effectually puts down personal pride and self-preference, and unifies and strengthens any movement.....When lecturers, or managers of any spiritual movement fail in reaching and arousing the people at this far advanced hour of the right, it is their own fault. The leaders have not yet learned their lesson aright, and must more humbly watch and pray, study and think for a clearer perception of "the one thing needful." While the noon-day sun shines warm and clear, and the vitalizing breezes sweep along, the mole in his dark hole will be none the better for it—but the eagle will be! The spiritual view of life and destiny, with its underlying firm foundation of constantly recurring facts, is at once so simple, so reasonable and grand, that any fair presentation of it will strike a responsive chord in almost any human heart."

While there is much truth in these suggestions, our friend should also bear in mind that the truth, stated in the best spirit and method, is sometimes like the sower's seed in the New Testament parable, which fell on stony ground where it could not take root. As one of the old anti-slavery apostles once said: "What the world most needs is often what it cares least to hear."

A lecturer or editor has many audiences in one, many in the company of hearers or readers who are reached in different ways, and his range of thought or printed matter must be so large and varied as to reach all, so far as possible—a problem not easily solved. We claim no immunity from mistakes in method or spirit. Sometimes subscribers have left us for a season, offended by what they regarded as our wrong-doing, but have come back again, better friends than ever. Sometimes they stay away, which is their right; yet the cheering fact is that those who come back are more than those who keep in the cool distance. We have known cases where we felt sure that our course would offend certain persons, yet have felt in duty bound to hold on our way and bide our time. Our correspondent thinks that a long spirit-message he lately saw in the JOURNAL is so useless and absurd as "to hamper our cause and do much harm." Others might think differently. If he is correct we have made the sad mistake of publishing matter which tends to dim and belittle rather than to brighten and enlarge the reader. This, of all things, we wish to avoid. A plain fact, simply told, may reach one person, an abstruse speculation or a great philosophical statement may reach another, but the plain fact will help both, and we would help all and harm none. To that end such criticism and suggestion as that of our friend will be good help, and we welcome those who differ from us, if they be only in earnest for the same great end; for that earnestness will be "the unity of spirit which is the bond of peace."

Light of London says: "There is a steady improvement in M. A. (Oxon's) illness, with some relapses and paroxysms of pain. On the whole, the progress is well marked, and the strength is sustained, the appetite having returned. The patient still keeps his bed, and must do so, from mere weakness, for some time to come. But the violence of the disease is spent."

How Dogmas Grew.

The dogmas of theology may sometimes be traced back to some fact or law of man or nature, which they recognize in a misuse or strange perversion, as though these framers of old creeds were groping through darkness toward some light by which their dim eyes were dazed. Yet in this groping search is a touching significance, and it is not for us to be harshly severe on these weak and childish conceptions of truth. What we are to stoutly protest against is the demand that the man shall wear the child's coat—think the thoughts of the past or be anathematized by sectarian bigots.

Look at the doctrine of the Trinity. May we not trace that back to some analogy to the triune being of man?—body, soul, spirit—the outward form which death dissolves; the inner and spiritual body which death releases but does not dissolve; the inmost immortal spirit, to be clothed upon in the higher life by that spiritual body or soul. These three are one, a mystic trinity, from which sprang the thought of the Holy Trinity, for denying which good men have died at the stake. Predestination and foreordination are dogmas cast in iron-mould, yet growing out of some conception of the All-knowing One, to whom past and future are open as is the present, and whose mind and law forecast all that is to be. Election comes to be a dogma in like way; for must not infinite knowledge foresee who are to be saved in heaven? Heaven and hell, eternal bliss and eternal torment, came from the feeling that righteousness must dwell in the light, and wickedness in despair. Before men came to see and feel that good must conquer evil, despair was made to last forever and hope was banished.

To enlarge knowledge and gain wisdom is good, but the efforts of these old creed-makers to measure infinity were of small use. They wrought in days far unlike ours. They had too small part in the daily work of this world, and therefore too much "other-worldliness." We need not quarrel with them for they had a different light to work by, but when sectarian pharisees try to push back the nineteenth century into the seventeenth, rebuke or ridicule come in good play, although it is sometimes quite as well simply to ignore them, and so let them fail. Succeed they cannot.

Happily the sway of authority over the soul is passing away—not gone but going, and that soul is greater than book or creed.

The best words are often the last to be emphasized. That New Testament word, "Why judge ye not even of yourselves what is right?" has waited eighteen hundred years for a fair hearing, but now that hearing is at hand. Man stands

> "Just on the boundaries of the spirit-land,"

and light and life from both worlds inspire him to larger freedom and wiser living.

Professor Proctor vs. Talmage.

It is not often that a man of science feels called upon to reply to the attacks of a professor of theology; and that the inane ranting of a Talmage should have provoked reply from such an eminent man as Proctor, is quite phenomenal. The latter apologizes for his reply to the "ulcer and cancer oratory" of the windmill pastor, and says that while such effusions will in "no way injure either science or religion among decently educated people, a good deal of harm may be done to the ignorant classes by spreading among them, as the Rev. Mr. Talmage and others of his class delight in doing, the idea that evolution means infidelity." Prof. Proctor says of this:

> If the unfortunate flocks of these strange pastors believe this, they are bound to lose one of two excellent things. The whole system of science of our time involves (implicitly and explicitly) the doctrine of evolution. Either, then, if Mr. Talmage is right, men must turn from science and lose its glorious teachings, or else, accepting them, they must reject religious teachings as a delusion and a snare. Now even the awful disease-oratory of Mr. Talmage's school, will not long convince the most unlearned that the science which is doing such grand work for men, as every hour of our lives reminds us, is either false or wicked; therefore, in reality, Mr. Talmage and his fellows are doing their best to persuade their hearers that there must be something radically wrong with religion.

In contrast to the offensive rant of the American preacher, Prof. Proctor quotes from a recent lecture by Dr. Temple, Bishop of Exeter, the most learned of English divines, as follows:

> The doctrine of evolution restores to the science of nature the unity we should expect in the creation of God. He who regards the doctrine as proving that no intelligence planned the universe, is undertaking the self-contradictory task of showing that a great machine has no purpose, by tracing in detail the marvellous complexity of its parts, and the still more marvellous precision with which all work together to produce a common result. The progress of science in the direction of evolution will assuredly end in helping men to believe with more assurance than ever that "The Lord by wisdom hath founded the earth, by understanding hath He established the heavens."

Joseph Cook succeeded for a time by means of shamming, or by assuming to possess great scientific knowledge, but his tricks were soon made plain, and he sank to his true level.

Talmage in his attack on men like Darwin, Spencer, Huxley and Hæckel, is conspicuous from the eminence on which he stands, which also renders his imbecility the more prominent.

What other men have made a special life study of, he decides on with the snap-judgment of a school-girl choosing a new bonnet. The cause of religion receives greater harm from such ignorant pretenders than from its open enemies.

Specimen copies of the JOURNAL will be sent free to any address. Friends of the paper should bear this continually in mind and send in the names from time to time of all who are in any way interested, or who are likely to become so upon reading the paper.

Thomas Paine's Place.

It is just and well to know where a man belongs, especially when he is misunderstood and wrongly placed. By many orthodox religionists Paine is considered a scoffing Atheist ridiculing all religion and lost to all sense of a decent life. The infidels of our time, of the materialistic school (we do not use these terms opprobriously, but for clearness and brevity) often celebrate his birthday, have named Paine Hall in Boston, where the sturdy old *Investigator* is published, after him, and count him as their great champion.

He was an unflinching and noble advocate of free thought, in a day when its advocacy cost more than now, and all free thinkers may fitly honor him for that, but modern free thinking is not monopolized by any one class. Not only among Spiritualists and Materialists, but in the liberal churches and in the halls of science are free thinkers to be found;—their conclusions and opinions may differ, but they are reached by their own reason and conscience and intuition, unfettered by sectarian authority.

This makes it the more important that we know the place of Thomas Paine. Come down to the root and core of the matter, and the thinking of our day runs in two lines, and all other divisions of it are shallow and inconsequent. It is Materialism on one side, and spiritual thinking verging toward Spiritualism on the other.

Thomas Paine was a spiritual thinker, with no sympathy or unity with Materialism. He would have defended the right of free opinion for the Atheist, but was not himself atheistic. Let his own words decide this matter. He wrote the "Age of Reason" to counteract the atheistic tendencies of the French Revolution, and said:

> I believe in one God and no more, and I hope for happiness beyond this life.

Of immortality he wrote as follows:

> The consciousness of existence is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. This consciousness, or the knowing that we exist, is not necessarily confined to the same form, nor to the same matter, even in this life. We have not always the same form, nor in any case the same matter, that composed our bodies twenty years ago. Limbs may be lost and the full consciousness remains.....Who can say by what exceeding fine action of fine matter a thought is produced in what we call the mind, and yet, when produced, as I now produce the thought I am writing, it is capable of becoming immortal, and is the only production of man that has that capacity. Statues of brass or marble will perish, and statues made in imitation of them are not the same. But reprint a thought a thousand times over, carve it in wood, or engrave it on stone, that thought is identically and eternally the same, unaffected by any change of matter. If the thing produced has in itself the capacity to become immortal, it is more than a token that the power that produced it, which is the self-same thing as our consciousness of existence, is immortal also."

This fine argument is full of spiritual light and life. Thomas Paine, the patriot "in the days that tried men's souls;" the bold advocate of freedom of thought; the keen critic of sectarian bigotry and ecclesiastical authority, was no blind iconoclast merely destroying and denying. He did not trust to negation, but to his own soul and to other souls, and found there, and in nature—his "Bible of the creation"—the great affirmative truths he uttered.

His place is among the world's great spiritual thinkers.

A Misquoted Text.

One often hears the proverb, "As the tree falls so shall it lie," quoted as if it were a genuine bit of scripture, designed to teach the absolute and hopeless unchangeableness of our condition after death. So it has been employed many thousand times in the pulpit and out of it; yet such a passage is not to be found in the Bible. The nearest approach to it is in Eccl., xi. 3, which reads thus: "And if the tree fall toward the South or toward the North, in the place where the tree falleth there it shall be."

A Boston correspondent of "*Light*" lately discussed the text in that journal and showed clearly that it can bear no such meaning as has so commonly been assigned to it. The connection shows that the preacher was enforcing simply one subject, the duty of a generous beneficence; and in answering various supposed objections, conceives of some one as saying: "Is this the very best use I can make of my money? Might I not do more good with it in some other way?" "Possibly," the preacher replies, "very possibly; but be not dissuaded by this consideration, for whichever way your bounty falls, North or South, there it will be, and like the felled tree ready to be put to use."

This interpretation is obviously correct and extinguishes the one on which many have tried to build a frightful dogma.

Slate-writing as Proof of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have noticed that the JOURNAL has frequently referred to the phenomenon of "slate-writing" as proof of the doctrine of Spiritualism, which is of course assuming that the writing is done by invisible spirits. Will the JOURNAL please inform me if writing has ever been gotten on slates that were in sight of all the persons present while the writing was being done? In those instances that have been given in the JOURNAL, so far as I have read, the slate has been hidden from view beneath the table. This fact is, in my opinion, a fatal objection to this phenomenon taking any place as a proof of Spiritualism. That this writing can be done only when the slate is hidden from sight, is indeed *prima facie* evidence of trick and fraud. H. B. H.

Jamaica, L. I., New York.

Hundreds of well attested instances are on record where the writing took place with the slates constantly in view of the observer and never out of his hands. The editor of the JOURNAL has obtained writing in this way in Slade's presence, and stands prepared to pay any magician one thousand dollars who will by sleight-of-hand get writing on slates under the same conditions. Mr. H. should read "Scientific Basis of Spiritualism" by Sargent, and "Psychography" by "M. A. (Oxon)."

The Spirit of Intolerance.

Religious intolerance is occasionally manifested in this State, where its existence has been the least suspected. Stephen F. Ennis, a minor, by Lawrence M. Ennis, his guardian and next friend, brings suit against David W. Kean, C. H. Ceperley and Joseph Klein, school directors. At the September term of the grammar school at Rogers Park, a short distance from this city, Stephen Ennis made application, and was admitted and assigned to a class under the direction of Philip Riecher, who introduced into the class and schoolroom certain forms of prayer and worship with the approval of the school directors, contrary to the religious belief in which young Stephen, who is evidently a Catholic, was trained. He took no part in the religious exercises referred to. February 6th, 1885, it is claimed Riecher ordered Stephen to join in the exercises, and said he would not be permitted to attend the school again unless he did. Upon his refusal, Philip Riecher then and there expelled Stephen from the schoolroom. The petition asks for an injunction restraining the school authorities from compelling, attempting, threatening, abusing or ordering him to join in the religious services described, contrary to the faith in which he and all the members of his family and relatives have been reared, and that the court will protect his right to be educated in the free schools without being compelled to desert his creed or the faith of his forefathers. Such high-handed official acts by teachers and directors, furnish Catholics with good arguments for their opposition to public schools.

Throughout the whole United States, in isolated places, the same spirit of bigotry manifests itself occasionally, that characterized the dark ages of the past. One law in the District of Columbia is still in force, setting forth that "any person who shall by writing or speaking, deny our Savior Jesus Christ to be the Son of God," etc., "shall for the first offense be bored through the tongue, and fined twenty pounds sterling."

Dr. Talmage, the distinguished Brooklyn divine, manifested an extremely illiberal spirit also, in one of his late sermons. He said:

> "The Lord Jesus Christ, who came to carry our sorrows, to bear our griefs, maligned in the presence of the citizens of Brooklyn! Is there any such thing as blasphemy? If there be, is there no law against it? These are tremendous questions which I ask of the legal fraternity, the judges of our courts and through them the Legislature of the State of New York. There is such a thing as blasphemy. Let the law against blasphemy be erased from the statute book or let it be executed. But, says some one, 'Don't you believe in free speech?' Yes, free riding of horses, but not to run over people; free knives, but not knives for assassination, and free speech, but not the speech of falsehood or blasphemy. It would have been the grandest drama that Brooklyn had ever seen, if last Sabbath my friend Patrick Campbell, the chief of the police, who believes in God—in Jesus Christ—had walked on the platform, followed by a platoon of police officers, and had put his hand on the shoulder of the blasphemous lecturer [Col. Ingersoll] and said to him: 'In the name of the common law, in the name of the State of New York, and in the name of the City of Brooklyn, this infamy must stop here and must stop now.'"

In feeling, thought and aspiration, this Brooklyn divine seems to be in harmony with those brutal monsters of the past, who banished Quakers and hung those supposed to be witches. Even the 40-year-old-boy preacher, Harrison, manifests his intolerant spirit by saying in a late sermon that he "had rather be a Hottentot than a Unitarian."

Resuscitation of Life After Bleeding to Death, or Drowning.

The *Denver News* not long since had a startling communication, which probably will go the rounds of the press, detailing the methods of one Armitage in restoring to life dogs that had been, in some experiments, bled to death, and in others drowned, and of a calf also bled to death. The dog was left three hours and the calf twelve hours before fresh blood was injected into their veins, and respiratory means resorted to, and yet they were both restored to life! The story is highly sensational; but when we consider that the moment actual death occurs, great changes in the tissues commence and run a rapid course, especially at the high temperature of 70°, which was maintained in these experiments, we are assured that it has no foundation in fact. We can set it down as an axiom that no organic being once dead can ever be restored to life. The moment actual death unlocks the tissues from the embrace of vital forces, those of decay instantly are at work, and no extraneous chemical or mechanical means can restore the organism to its previous condition. The organic machinery is not only stopped, it is broken, irreparably in every fibre and molecule. The body is surrendered to the forces of chemical affinity, from which it can only be recovered by assimilation in new organisms. The article in the *Denver News* is beyond the pale of criticism, and we refer to it only because it will be widely circulated and by its pretense to scientific accuracy be liable to mislead the reader.

When it is taken into consideration that whenever transfusion has been resorted to in cases of hemorrhage, long before life is extinct, in fact when all the functions are intact, the chances of failure are greatly against those of success, the statement that life can be restored after death by this means is at once branded as false, without a shadow of foundation in fact.

Prof. Felix Adler spoke here last Sunday before Mr. Salter's Society for Ethical Culture upon "The Marriage Relation."

Agnosticism Defined.

The Boston *Commonwealth* having denied very positively that Herbert Spencer is an Agnostic, Mr. Underwood in *The Index* defines Agnosticism, and seems to have settled the question in dispute conclusively in the following paragraph which we take from *The Index* of last week:

> Who shall decide what Agnosticism is? Mr. Huxley wrote in 1884: "Some twenty years ago or thereabouts, I invented the word 'Agnostic' to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of some amusement to me to watch the gradual acceptance of the term and its correlate, 'Agnosticism.'....Thus, it will be seen that I have a sort of patent right in 'Agnostic,' (it is my trade-mark); and I am entitled to say that I can state authentically what was originally meant by Agnosticism.....Agnosticism simply says that we know nothing of what may be beyond phenomena." With this view, Prof. Ernst Hæckel writes: "I believe that my monistic convictions agree in all essential points with that natural philosophy which in England is represented by Agnosticism." It was with this view of the subject, probably, that Mr. Darwin late in life wrote, "I think that generally (and more and more, as I grow older), but not always, an Agnostic would be the more correct description of my state of mind." And certain it is, that when Herbert Spencer maintains, as he does with tiresome repetition through whole pages and chapters of his works, that the Reality underlying phenomena is inscrutable and unknowable, his position is that of an Agnostic. The word "Agnosticism," since it came into use, has been applied both to those who question whether there is any existence beyond phenomena and those who affirm such an existence, but declare that it is unknowable. Thus, Mr. Spencer, in reply to Mr. Harrison says: "I might enlarge on the fact that, though the name 'Agnosticism' fully expresses the confessed inability to know or conceive the nature of the Power manifested through phenomena, it fails to indicate the confessed ability to recognize the existence of that Power as of all things the most certain. I might make clear the contrast between that Comtean Agnosticism which says that 'Theology and Ontology alike end in the Everlasting No, with which science confronts all their assertions,' and the Agnosticism set forth in 'First Principles,' which along with its denials, emphatically utters an Everlasting Yes"; *i. e.*, as to the existence of the Unknowable behind phenomena. The recognition of the Unknowable Mr. Spencer makes the basis of religion. Instead of disclaiming Agnosticism, he complains that Mr. Harrison "was seeking to reduce, as he would say, to a ghostly form that surviving element of religion which, as I had contended, Agnosticism contains." Thus, Mr. Spencer, refers to his own philosophy as Agnosticism, while pointing out with his usual discrimination the difference between the "Agnosticism set forth in 'First Principles'" and that of Comte.

To those who have followed Mr. Underwood in his writings and public lectures, it need not be said that he has no superior in America as an expositor of Spencer and Huxley, and that his views widely differ from many with whom he is sometimes improperly classed under the head of Materialist and who have no more capacity for comprehending Spencer than has a Hottentot to demonstrate the forty-seventh problem of Euclid. We think Mr. Underwood probably holds that Spencer's Unknowable is based upon the *relativity* of knowledge and is not in any way in conflict with the belief in a Spirit-world or in spirit communication. Indeed with his mental constitution and training, were he to become a Spiritualist he probably would not modify his views as to the philosophy of the Unknowable, that is, the philosophy which teaches that the ultimate nature of the source of all phenomena—which are but the manifestations of the noumenon—cannot be known.

Prof. Alexander Wilder writes: "The Assyrian designation of the sphinxes, griffins, winged bulls, etc., was *kirubi*; hence the Hebrew word *cherub*, designating similar representations in the adytum of the Temple. The Archian term, *seraph*, may be an idiomatic form of this word; a hypothesis which would seem to be favored by the fact that the four "beasts" of the Apocalypse were similar in form to the four cherubs of Ezekiel, whereas they repeated the same doxology as the seraphim. Isaiah vi. Nevertheless, the word seraph is translated in Numbers xvi., Isaiah xiv., and Deuteronomy, "fiery serpent." A passage occurring both in II. Samuel and Psalms, represents the Deity as riding on a cherub—'the wings of the wind' or spirit."

The Syracuse *Herald*, speaking of Rev. J. H. Harter, of Auburn, N. Y., says: "Brother Harter ought to be fairly well known to the readers of the *Herald* by this time, but the better he is known the better he is appreciated. If any body should wax enthusiastic and call Brother Harter the 'salt of the earth,' he would hardly have an untruth upon his conscience. The queer part of it is how he finds it in his power to find out so many cases of trouble or perplexity, and set machinery in motion for their relief. Withal, he wears a sunny brow, never a cloud upon his countenance. Brother Harter is a faithful believer in the invisible presence of spirits."

G. H. Brooks, the lecturer, writes as follows from Cincinnati, Ohio: "I find that things spiritual are moving on very nicely here. The Society has a very fine place in which to hold meetings, Odd Fellows' Temple, corner Fourth and Horner Sts. The choir is under the leadership of Mr. J. W. Black. The attendance is good, and promises to be very much better. Sunday evening the hall was full. Socials are held nearly every week, which are well attended. I make as many calls in the afternoon as possible, and have reached many in that way who could not be influenced otherwise. I can see no reason why, with good management, the Society here can not become a power for good in the city."

The Medium and Daybreak says: "Mr. W. Eglington is about to leave for a prolonged tour on the Continent, going as far as Vienna. He has received invitations from all but the highest in one country where he will be a guest for some time. Never before have these phenomena challenged more serious and open attention from the leaders of thought and public opinion. A thin veil has only to be removed, to reveal the startling progress which Spiritualism has made and is making."

Free from Suffering and at Rest.

On Monday, the 9th inst., the celestial spheres were enriched by the accession of one of the truest, noblest, sweetest, spirits that ever animated flesh. On that day, Maria M. King put off mortality with gladness, rejoicing to be freed from the pains of the flesh, and possessed of the certain knowledge that from her spirit-home she would be able to comfort, console and minister to her dear husband, children and grandchildren.

Though in very delicate health for years Mrs. King's final illness was of brief duration, ending with pneumonia. The funeral services were held on Thursday of last week; J. Clegg Wright and Walter Howell officiated but the principal part of the service was the reading of a funeral discourse delivered by Mrs. King and published in the JOURNAL of Jan. 31st., omitting, of course, the personal allusions, and adapting it to the occasion, together with her last writing on the constitution of the immortal part of man, its resurrection and life in the Spirit-world.

Mrs. King was deeply religious by nature, but wholly free from superstition and bigotry; kind, gentle, patient, considerate, self-poised, with a fine intellect and a highly disciplined mind. She was as a medium peculiarly adapted for the task of presenting the ethical and philosophical in Spiritualism. And for this purpose she was an instrument in the hands of wise spirits for many years. Books, pamphlets and lectures given through her mediumship have been circulated by tens of thousands; and so far as we know there has never been a sentence in all she has written, spoken or published that did not tend to make the world better and happier. Mrs. King's moral sense was most keenly developed; she had a subtle power of analysis and discrimination before which the sophistries of some so-called teachers disappeared the instant she touched them.

It is our great good fortune to have been personally well acquainted with Mrs. King. For the past several years her health has been such as to necessitate an annual trip to Colorado, where accompanied by her devoted husband she could gain temporary respite from disease and acquire fresh strength in the bracing mountain air. During these trips our home has been blessed with the presence of this angelic woman, as she passed through the city; and the memory of hours spent with Mr. and Mrs. King in our library will always remain bright and pleasant.

One of Mrs. King's books is entitled, *Real Life in the Spirit Land;* she now knows with scarcely more certainty than before, the reality of that life, and we feel confident she will find an avenue for communicating to us some of her own experiences in that land which she has been so near for years. Continuous readers of the JOURNAL will recollect that in 1882 we published in the JOURNAL a series of papers from Mrs. King under the title of *Mediumship, a Chapter of Experiences*, in which she gave a most instructive, suggestive and interesting account of her development as a medium. This modest sketch was afterwards published as a pamphlet and in that form continues to give help and hope to many inquirers.

To the afflicted husband who has so tenderly watched over the dear one, and to the children, who adored their mother, we extend our deepest sympathies; and we rejoice to know that they do not mourn as those without hope and are reconciled to have the wife and mother freed from pain, knowing that what is their loss is her eternal gain.

GENERAL ITEMS.

Cassell & Co., will issue in a few days a Dictionary of English History; the second vol. of "Greater London"; "Italy from the fall of Napoleon 1st in 1815 to the death of Victor Emanuel in 1878," an Autobiography by Dr. Humphrey Sandwith and "Popular Gardening."

In addition to the articles on the engagement between the "Monitor" and the "Merrimac," written by officers of both vessels, which are to appear in the March number of *The Century*, Captain Ericsson is writing a paper to be printed in an early number of the same magazine, making record of the circumstances attending the invention of the "Monitor," and treating also of the engage- in Hampton Roads.

Mrs. S. F. De Wolf will speak before the Peoples' Society of Spiritualists next Sunday at 3 o'clock, in Martine's Hall, 55 Ada Street. Mrs. De Wolf lectures in an unconscious trance. She is clairvoyant and often gives descriptions of departed friends to those in the audience. Her lectures are well received.

Subscribers in arrears are reminded that the publisher has done his duty toward them and is entitled to reciprocity on their part. Daily, letters are received expressing thanks for continuation of the paper after expiration of subscription, and containing remittances. The publisher is always willing to accommodate, but desires that the favors shall be mutual and that bills be not forgotten.

Bartville, Lancaster county, Penn., is excited over a strange story. Some time ago "Barney Short," a farmer, was murdered. His son was accused of the murder, but was acquitted. The man was murdered while he was going home in a sleigh from Lancaster. This sleigh has been sold, and the purchaser has lent it to several different persons, who say that they have been followed by an apparition with outstretched arms and with a pallid face, crying out: "It's mine. I want it. I must have it." The spirit is dressed in heavy dark clothing, cap and woollen comforter.

Dr. J. Rodes Buchanan has published a Manual of Practical Rules and Descriptive Plates, extracted from Therapeutic Sarcognomy. It will be found instructive and interesting. Price twenty-five cents. We also have a full supply of his wonderful chart of Psycho-Physiological Sarcognomy. Price $1.00. For sale at this office.

George H. Calvert, (whose name has often appeared in the JOURNAL), a Baltimorean by birth, and 82 years of age, has been lecturing at Newport on Rubens, of whom he is a lineal descendant. He graduated at Harvard in 1823, and for several years edited *The Baltimore American*. He has been a resident of Newport since 1843, and was elected mayor in 1853. His prose and poetic works are numerous.

Mr. Julius Gerson's connection with Messrs. L. Prang & Co. having been discontinued, all matters relating to the art department of their house in New York are now in the hands of Mrs. Janet E. Ruutz-Rees, who will be pleased to receive artists or designers between the hours of 10 and 4. Mrs. Ruutz-Rees has had considerable experience in studio dealings, and has earned a well deserved good will by faithful attention to duty, sincerity and a generous exercise of sympathy.

Mr. and Mrs. Wm. R. Tice, of Brooklyn, N. Y., spent two days in Chicago last week *en route* to New Orleans. They enjoyed the pleasure of being blockaded by the terrible storms, and being thirty-six hours longer on the road from Brooklyn than the schedule time; but they took the matter philosophically and felt repaid for their trouble, when the magnitude and business of Chicago was realized by personal inspection—with the thermometer a respectable distance below zero.

A colored man lately "played ghost" in Philadelphia, frightening the timid and exciting the wonder of the superstitious. One old woman was "frightened into fits" by the horrible appearance. On one occasion a boy yelled "There is a ghost!" and fled, followed by the more timid. The ghost stood with both hands outstretched in the middle of the alley at the foot of Lisbon street. The bravest of the mob halted. Then with an almost imperceptible motion the spectre reared itself into the air, turned, and with a majestic stride disappeared down Gillis alley. In a second half a dozen men were in pursuit. In an open yard the ghost disdaining appearances, drew up the flowing skirt of its robe and tucked it under an arm. The ghastly head still remained in place and cast a phosphorescent light as it turned to glance at the pursuers, but underneath appeared trousers of a flashy pattern. The pursuers closed in, the ghost made a last leap for liberty, and landed plump in the midst of a crowd that blocked the narrow exit. A dozen arms grappled with the supernatural object, and in a jiffy the white flowing robe was in shreds, the phosphorous mask was torn from the head, and a man's voice cried: "You needn't choke me. I didn't hurt any body." The stript ghost was led under a lamplight, where he was recognized as Washington Bailey, a colored waiter, who had recently been employed at the Continental hotel restaurant. He had by a very simple contrivance, managed the elevating and lowering of his head-gear, to which was attached the loose skirt. A cane that he carried was used to push it up to any height desired.

A report from Salt Lake City, Utah, states that it is morally certain that the Mormons are busily engaged acquiring and establishing a city of refuge near Guaymas in Sonora. At the same time the young Mormons are organizing as the Young Democracy, boldly expressing dissatisfaction with the régime and tactics of the polygamists and a determination to break away, to divorce temporal from ecclesiastical rule, and to abandon polygamy if it cannot be maintained in a manly way. The rift between the polygamous and monogamous Mormons appears to be growing gradually larger. If the enforcement of the law can be continued there is everything to hope for. With polygamy overthrown the church organization will not be able to indefinitly maintain itself in the same degree of perfection as in the past. In short, with polygamy overthrown the aggressive fight against Mormonism, which has lasted now fifteen years, will be practically done.

Let us Raid the Preachers.

To the Editor of the Religio-Philosophical Journal:

If you, Mr. Editor, will consent to furnish the JOURNAL three months for fifty cents to as many as will send that amount, I propose that each one interested in our cause shall see that each minister in his place is furnished with a copy for that length of time. I have tried the experiment here, and am well satisfied with the result. I sent to four; two, after a week or so, refused to take it from the office; the others still take it, and one of them thanked me kindly for the favor. If we can get one-half the ministers in the United States to read the JOURNAL three months we have accomplished a good thing. They (the ministers) are human, as we are, and subject to like infirmities, and, I opine, they are honestly endeavoring to bless the world; but their line of thought has been in a certain direction and their reading tends to keep them there. They are scarcely aware that the world moves; if they are, it is the old song of its boyhood days. Small places can be easily attended to, but with larger ones, there ought to be a concert of action. If the friends will move in this matter, it will not be at all burdensome. I shall attend this part of the vineyard, and see that our field is hoed once a year.

J. A. UNTHANK.

Arlington, Neb.

The publisher will gladly co-operate with Bro Unthank and all who may wish to do missionary work among the clergy, and will send the JOURNAL on terms proposed.

General News.

Prince Orloff, Russian Minister to Berlin, will soon resign because of ill health. Holland is negotiating with the American State Department for a reduction of the duties on sugar imported into the United States. The court ball at Berlin was the most brilliant affair of the season, and uniforms and costumes were gorgeous beyond description. Emperor William danced with the Crown Princess Victoria. The English Government is about to issue a Blue Book on the subject of Germany's claims to territorial possessions in the Samoan Islands. The London *Standard* expresses the belief that the reported annexation of Samoa by Germany is an exaggeration. The Pope has written the Catholic Bishops in England to publish instructions of the Propaganda against the education of Catholics in English universities. The Pope intends to proclaim the canonization of English martyrs, Sir Thomas More and Cardinal Fisher. 2,000 Anarchists reside in Switzerland, and they are chiefly of foreign birth. The leading sections are centered in Zurich, Geneva, Lucerne, Berne, Lausanne, and Fribourg. The number of secret foreign police has been largely augmented. Two Anarchists have been arrested at Reichenberg, in Bohemia. A printing press, some revolutionary documents, and a quantity of dynamite were seized. The new Chinese dictionary comprises forty volumes. Arabi Pasha is teaching school at Colombo, in Ceylon. The United States imported 15,000,000 cocoanuts last year. Wheat eighteen inches high is now to be seen in California. Senator-elect Leland Stanford keeps three private secretaries. There are not less than 250 telegraph offices in New York City. Ostrich farming is now claimed to be a success in Southern California. The Masonic fraternity in England gave to charity last year $250,000. A Washington dentist, claims to have extracted 100,000 teeth in ten years. Henry George declares that he would as soon believe in cannibalism as in dynamite. The tax on commercial travelers is being done away with by many of the Georgia towns. London policemen are to have electric bull's-eye lanterns, revealing objects at 150 feet. Waterbury, Conn., has a sleigh, which was built, the *American* of that city declares, 136 years ago. Drunkards now form 55 per cent. of the insane persons in Paris asylums. In this fact lies a whole temperance sermon. A New York *Times* writer was much surprised to catch Russell Sage carrying a basket of provisions to a destitute family the other day. In Madagascar no one could read sixty years ago, but now there are nearly 300,000 on the island who have some part of the Bible and read it. Crude petroleum is now used in the Brooklyn Fire Department engines, and the cost is said to be less than one fifth that of coal. There are also no sparks. The yearly consumption of meats in the United States per capita is 120 pounds; in England, 104 pounds; France, 74 pounds; Germany, 69 pounds. Arkansas is establishing a standard of morals. The Senate has passed a law prohibiting base ball playing on Sunday, and making the offense punishable by a heavy fine. Writes a Washington correspondent: "Lieutenant and Mrs. Greely appear to be the happiest people in Washington, and every one likes to see them out in the gay world and enjoying it all together again." The *Tanners' Gazette*, of Vienna, states that during the recent epidemic of cholera in Italy tanners were not attacked by the disease, and that the epidemic was less severe in towns containing tanneries.

Mr. Salter Asks Mr. Cahill to Explain.

To the Editor of the Religio-Philosophical Journal:

Mr. Cahill, as reported in the JOURNAL of the 14th of February, says: "A few weeks ago Mr. Salter of the Ethical Society, branded the Catholic schools and the foreign element as an enemy to our institutions, but gave no cause, as I could see." I am at loss to know how anything I have said about the Catholic church could be so misrepresented, and as to "the foreign element" I have never said a word. I must ask Mr. Cahill to substantiate his reference or else acknowledge himself mistaken.

W. M. SALTER.

Chicago, Ill., February 14th.

The Le Grand Rink, corner of North Clark and Elm streets will hold its first fancy dress carnival on the evenings of Feb. 25th and 26th.

The Chicago Roller Rifles and prominent bicycle clubs will take part in the grand march, and with their handsome uniforms and wheels under colored calcium lights add beauty to the scene of several hundred costumed skaters.

The Chicago Roller Rifles will drill first evening, and a competitive drill will take place the second evening between Chicago's famous bicycle clubs for the championship of Chicago and an elegant banner.

The prizes for the various characters and costumes are not, with two exceptions, contributed, but were purchased by the company and are now on exhibition at the rink.

One of the handsomest and most unique and original ideas in chromo-lithography is the Columbia Valentine, just issued by the Pope Manufacturing Co., of Boston, Mass. The design, which is in twelve colors and mounted upon a panel, is a genuine work of art.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Mrs. E. L. Watson—Announcement.

Mrs. Elizabeth Lowe Watson will leave California for the East, May 6th, to remain until Aug. 4th, when she will return to her Society in San Francisco, where she is permanently engaged. Mrs. Watson has labored nearly five years without respite, and is in failing health; consequently regrets to say in reply to her many inquiring friends, that she can make only a limited number of engagements to lecture during this trip, which is intended by her Society as a summer vacation. Parties desiring to secure her services on the way and during her brief sojourn in the East, can write to her business manager, Albert Morton, Esq., 210 Stockton St., San Francisco, or to Mrs. Watson, Box 240, Santa Clara, Cal.

"I have no appetite," complains many a sufferer Hood's Sarsaparilla gives an appetite, and enables the stomach to perform its duty.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dailey, President; C. G. Claggett, Secretary.

Mrs. Emma Hardinge-Britten will speak Sundays of February.

Mrs. J. T. Lillie from March to July.

Prof. J. T. Lillie, Musical Director.

CONFERENCE ANNOUNCEMENTS.

Sunday, February 22nd.—"Pre-Natal Education in the Light of Spiritualism," a Lecture by Dr. Isaac M. Comings.

Sunday, February 22nd.—An Experience Meeting.

The Brooklyn Spiritual Conference meets at Everett-Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING, Sec. R. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 3 P. M.

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Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science Hall, No. 55 Canal St., Grand Rapids, on February 27th and 28th, and March 1st next, commencing at 2 P. M., February 27th. Good speakers and mediums will be in attendance. Parties wishing reduced railroad rates will please address the Secretary at earliest convenience for certificates. For information in regard to hotels and boarding houses address J. H. Tompkins, Grand Rapids.

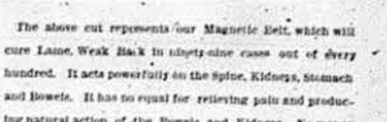
A general invitation is extended.

DR. J. A. MARVIN, Secretary, Lansing, Mich.

J. P. WHITING, President.

Spiritualist papers please copy.

Lansing, Mich, January 22nd, 1884.



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For the Religio-Philosophical Journal.

Immortality.

BY EMMA TUTTLE.

I woo bright reveries to sweeten life
Upon this wintry coast;
I tire of Earth's white coldness, and I write
Of what I long for most.
The sky is dark, the winter winds are cold
The snow falls silently
Into the ocean. So sink human lives
Into death's soundless sea.

The snow flakes die not, naught of them is lost,
They live, and move, and speak
In the white crests which decorate the sea,
And in the waves which break.
Their name is changed, not their reality;
They are the ocean now,
To-morrow they may be the radiant bow
Spanning Day's weeping brow.

God could not quench their life, nor will he ours
Since us he bade to be.
We sorrow, love, change, vanish and, alas!
The whole is mystery.
We dream our dreams of that which is to be—
A harmless sweet pastime—
We paint ourselves in white robes, with white wings,
And that is not a crime.

Dreams are a part of us as true as work,
Why call them weak and vain?
Our work is often worthless, and our dreams
May be as fraught with gain.
Unwise? May be so—but we do not know—
Berate us not too soon.
Tongue cannot tell where Being may not climb
Nor what's "behind the moon."

Surely the hopes which clothed in languaged rhyme
Come trembling from their rest,
Sadden no soul, however white and high,
Because they are expressed.
We all have suffered losses, and dared hope
Beyond Death's overthrow,
Somewhere, in Nature's veiled immensity,
Souls live, and love, and grow.

We cannot know what suns sweep past their eyes,
Nor what pale moons illume
The unseen skies, but still we hold the faith
Time cannot them consume,
And that their lives go well. We hope to meet
Some day of God's good time.
This hope I give you, as the whitest flower
Upon this spray of rhyme.

"Is Harmony at the Expense of Truth Desirable?"

To the Editor of the Religio-Philosophical Journal:

No! the progress of truth is often retarded by a fear of disturbing harmony. If too placid, harmony becomes inoperative and must be jostled into life. And it is not retarding the progress of truth to utter warnings against opinions which are liable to lead the investigator astray. The philosopher in search of truth hesitates a moment at a newly awakened thought, but moves on again with enlarged resources. The fountain head of a brook, dammed across by the boy at play, soon runs over and onward to the ocean, with larger originating capacity. The director of an orchestra imperiously raises his baton and the harmonies of a hundred musicians instantly cease; but the interruption is only momentary. The director explains how the harmony can be made loftier, grander and more intensified. His desire is to have the greatest musical truth projected before the enrapt listeners. And suppose that momentary protest and discord are manifest amongst the musicians, should their leader hesitate? Should he lower his standard to meet theirs? We think, rather, that he should insist upon their progressing up to his higher plane.

The editor must fearlessly assail that which he believes to be an error, no matter how firmly rooted. A teacher must attack and correct that which is born of hate, ignorance, prejudice or malice. Though he dislikes to wound, let the truth come out. No apology is needed for continued friction with other minds. This friction, well directed, concentrates, vitalizes and intensifies thought.

For the editor of the most progressive spiritualistic journal in America to hesitate or become a caviler would be to exhibit weakness, an unfailing sign of retrogression. Such a course would subject him to suspicion, pity and contempt. Your readers of to-day desire something in advance of maudlin trash so eagerly sought by the overcredulous investigator. The RELIGIO-PHILOSOPHICAL JOURNAL has too long and successfully withstood the shocks of baffled malice to hesitate in its lofty course, or to become partisan or sectarian; and it would be folly to accuse its sustainers of heretical faith or of being "secret Jesuitical enemies of Spiritualism." All classes of thinkers, whether Christian, Infidel, Atheist or Agnostic, admire the independent course pursued by the editor of the JOURNAL. This is a fact becoming more apparent daily through many of the ablest journals in this and other countries.

It is safer to wince a little under the caustic utterances of the JOURNAL than to "accept harmony at the expense of truth." Let the easy-go-lucky fold their hands and be satisfied to stand still. But we prefer to see the stanch old ship, a part of whose motto is "Truth wears no mask," hoist her sails to the breeze and plunge onward through the surf; and we desire to continue on board as heretofore. We are satisfied with the one at the helm.

Chicago, Ill. C. C. D.

For the Religio-Philosophical Journal.

Words of a Seer.

Who would accept of life without the hope of death, if intelligent enough to realize the advantages of the change? I have been watching the process of the development of flowers, and of their renewal in spring-time, and have seen that by this process of life and death, the flower is expanded and beautified until from a simple single flower, through a process of culture and change, it becomes a thing of beauty and use eternal. This symbolizes to me the necessity of the different grades and changes in the life of the individual. And we should thus learn to take all the changes as the process of nature for our development; as the night of silence and darkness; and sometimes the necessity of the irrigation of tears, and then again the sunshine of smiles, bringing to view a crowning with joy at last.

We are not so constituted as to be able to bear one constant round of rejoicing until through development, we have grown to appreciate all conditions and themes that we come in contact with. When we have attained to that condition, those valleys or depressions in life through which we pass with bowed heads and tearful eyes, will become our deepest joy—peaceful beyond expression.

And if one death or change which we call death, becomes so much in the development of our life-growth, why may we not expect similar changes in the Beyond, having seen the beauty and perfection of the flower-family through just such changes as await the individual through a law of nature. Our experiences are our teachers from childhood to manhood, and from manhood to angelhood. Can we not receive all our trial-experiences with gratitude? Can we not trust the overruling Power that shapes our ends always for our good, and from out whose care we cannot thrust ourselves, whether in light or in darkness; whether in sorrow and grief or in joy and gladness?

Mrs. A. J. Bump writes: As the old year has drawn to a close, I feel it a duty and a pleasure to thank you and your contributors for the interesting and instructive articles in the good old JOURNAL. It is growing better every year. We are numbered among its oldest subscribers, and shall take it just as long as we can pay for it. I am glad to see so many advanced Spiritualists of to-day call for something more than the phenomena of our beautiful philosophy.

O. Carter writes:-I have been a constant reader of the JOURNAL for many years, and approve the idea of keeping the "frauds" and "deceivers" from doing harm, just as much as possible. Being confined to my room by sickness, I find the support of a belief in Spiritualism, very sustaining in the hour of trial.

John Laval writes: I have investigated Prof. Zoellner's work with care at my own house. My wife is a good test writing medium. Dr. Slade's independent writing is as true as daylight—there is no fraud connected with it.

Investigation and Investigators.

There are a few persons in this world who profess, in some degree, to have investigated the phenomena of modern Spiritualism, among whom, without intended offence, may be classed Huxley, Tyndall, Carpenter and Lankester.

Their investigation has consisted in attending less than half a dozen experiments, and their conclusions, some of which have been published, consist of crude and manifestly prejudiced inferences, deduced from a very limited number of séances, at which the phenomena appear to have been of a very elementary kind, and in which the skill of the quartette of scientists has been displayed in attempts to thwart the manifestations rather than to give psychics and phenomena a fair field, and after careful observation to arrive at any decision, favorable or unfavorable, legitimately proven by what they observed.

Dr. Carpenter, in his Eozoonal researches, places his own phenomena and facts before his critics. He gathers his own specimens, employs his own lapidary, prepares his own sections, uses his own microscope and modes of illumination, solicits his critics to examine his preparations in his own way, and despite their affirmation that his specimens give no satisfactory evidence of organic structure, continues to affirm his protozooan theories.

Professor Huxley, in his scientific controversy with Professor Owen and others, on, say, the structure of the brain of the chimpanzee and that of man, procures his own chimpanzee, takes the bony case from the brain, places the brain in normal *situ*, and in that way demonstrates to his brother professors that the cerebrum in the chimpanzee covers the cerebellum as does the cerebrum in man.

Professor Tyndall, in his celebrated experiments on biogenetic phenomena, does not trust his experiments to the manipulation of any conceited stranger with a foregone conclusion in his inexperienced brain, but provides his own animal or vegetable fluid infusions, sterilizes them himself by high heat, places them in absolutely pure air, carefully hermetically seals them under his own inspection, and, after years of patient experiment and observation, arrives at the conclusion that living forms, at present, only spring from living matter, and that under test conditions non-living matter will never produce living organisms.

Dr. Lankester, in his more youthful, and, probably, more impulsive researches, tests the phenomena of nature, and having found certain conditions necessary for their production declines to accept the nonvalidity of his conclusions, except by processes which he himself has conducted, and in which he has observed contrary results.

In every case the four above-named scientists are indisputably correct, but when their attention is directed to a series of occult phenomena which they have not carefully examined, and respecting which they are practically ignorant, they demand their own conditions, refuse to accept the reasonable experimental conditions of psychics and their friends, and in their crass folly refuse impartially to examine phenomena with which they are unacquainted, and of the laws regulating which they know nothing; unless such phenomena are produced under their own conditions, and at their personal dictation.

What would Professor Tyndall say to the conceited dogmatist who declined to witness his electrical experiments unless he produced them freely in a damp room? He, if not in a mild and placable mood, would order him out of his presence, or have him conveyed to an insane asylum. Why should electrical experiments and psycographic experiments be treated differently? Both are produced by occult, invisible, incomprehensible forces; both require certain conditions; those who have investigated the conditions best understand them, and the duty of an honest, unprejudiced and judicial investigator, is to observe the phenomena under the conditions in which they have been produced, and ascertain if they remove all reasonable chances of error or deception.

If psychical phenomena be thus reasonably approached, the result is not difficult to predict. Phenomena are the laws of nature; they are the modes in which she speaks, and the language of psychographic phenomena waits for rational interpretation.—*Light*, London.

God or Spirits—Which?

To the Editor of the Religio-Philosophical Journal:

In Tyreman's "Life and Times of the Wesleys," vol. I., page 518, the following statement appears: Mr. Wesley's horse had been very lame for two days, scarcely able to hobble along, and Mr. Wesley says:

"By riding those seven miles I was thoroughly tired and my head ached more than it had done for months. I then thought, cannot God heal either man or beast by any means or none? Immediately my weariness and headache ceased and my horse's lameness in the same instant; nor did he bolt any more either that day or the next. I here offer the naked fact and let every man account for it as he sees good."

John Wesley was a medium, and in this case the effect on himself was no more than thousands of our modern mediums have experienced, and the same power has been known to act upon horses and other animals quite as palpably as God (?) acted on the horse of Wesley.

Indirectly all things may be relegated to the Infinite Mind; but directly and definitely, all "Special Providences" are doubtless the work of finite minds, either singly or in strong combinations, and the conditions of the recipient may be quite as essential factors as the power imparted. "Thy faith hath made thee whole" has more significance than most theologians allow. But if faith alone did it, was it any proof of the divinity or miraculous power of the Nazarene? Was his presence necessary except as a means of exciting faith and thus making the "conditions" favorable? And if not in this case, may not the law extend to all of his "miracles?" If there was any "Special Providence" in this case of Mr. Wesley and his horse, he and his spirit friends were probably the only "specialists," while the universal law and omnipresent life were the General Providence. Special Providences must have the "conditions right", and a direct application of a special power by voluntary personal effort from the invisible world, while General Providences are always active wherever the conditions permit. The man that plows and prepares the soil and sows the seed is a special agent while the warmth and moisture and fertility in the soil with all the laws of vegetable growth are the General or Divine Providence indispensable to the results desired.

Some Spiritualists may spurn the idea that God instantaneously restored Wesley and his horse; but is it not quite as rational as to assign all phenomena —even to the creation and dissolution of worlds—to special human spirits? Is not the "Golden mean" which recognizes both the Divine and the human, the Infinite and the finite, the personal and Impersonal as co-operative factors in all special manifestations of matter, more natural and truthful?

John Wesley was a Spiritualist and a medium and his followers might improve their faith by acting upon his precepts and examples.

LYMAN C. HOWE.

Kansas City, Mo., Feb. 4.

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

My attention was called to this subject about thirty years ago, by an intelligent friend in whose hands the rod would work, and by which he was made very useful to his neighbors in locating wells. There are many persons in every community, in whose hands the rod will work. There is nothing supernatural or diabolical about its manifestations. It is a scientific fact, as real as the telegraph or telephone.

Mineral, Ill. S. L. PERVIER.

Bradley Webster, of Logan, Kansas, writes: When wheat is only 35 cents per bushel, rye 25, and corn 16, people think they have a good excuse for not taking the JOURNAL; but if they appreciated its value as I do, they would throw away their tobacco or coffee, and take it; yes, and stick to it for life.

R. T. Hillman, M. D., writes: I have read the JOURNAL you sent me with no small degree of interest, and I have concluded that to miss reading such an intelligent and ably edited paper, would be to lose a great deal. I am a thorough convert to Spiritualism, and when I see you working so ardently to sustain and disseminate such glorious principles, like Fulton I feel constrained to say: "Truth you would teach, and save a sinking land."

The *Mutual*, published at New York, says: "The RELIGIO-PHILOSOPHICAL JOURNAL is a literary weekly of a high class devoted to the interests of Spiritualism."

Development of Mediumship.

To the Editor of the Religio-Philosophical Journal:

I have received a number of letters lately, asking me how to develop in slate-writing. As the inquiries are numerous, and but two of the letters contained stamps, and my purse being depleted, with your kind permission I will try and answer them through the columns of your valuable paper.

I was born a medium. I believe that every medium must possess the gift naturally. When I was a babe, two weeks old, sleeping in my mother's arms, she was touched by a cold hand; at the same time a voice told her, much to her grief and chagrin, that her babe was a spirit medium. Various demonstrations of spirit power and presence continued to take place. When I was about four years old I began to write automatically. This was kept a profound secret in the family, for my father being a Christian minister, it would not have been profitable or pleasant for him to have allowed it to become public. I do not remember that I experienced any peculiar sensations, except a desire to write, and a voice would tell me to get paper and pencil—"We wish to write!" I did not learn to read or write until I was nine years old. Everything was done by my relatives and myself to drive this power or influence away from me, and I knew nothing of Spiritualism until ten years ago. Six years ago I began trying to obtain independent slate-writing. Although I would have every day the strangest and most startling demonstrations of physical power, I could not obtain a word on the slate independently. I continued to try for three years. I would usually sit alone. I had no particular time or place. Sometimes I would hold the slate for five minutes and sometimes for an hour, and very often held my baby at the same time. I would get raps, have my hands touched and the pencil moved, but no writing. I do not believe that I ever really expected to get the writing. Soon after my removal to Indianapolis in 1881, being sick, in trouble and penniless, one morning while doing up my work and thinking over my unfortunate situation and wishing that I could produce that one phase, independent slate-writing, when all at once it came to me like inspiration: "You can get it! Try this moment!" Hurriedly leaving the kitchen and calling one of my children to come with me, I hastened to my séance room, exerting all the will power I had, and with faith as firm as a rock I put the little slate under the table, pulled the cover down, determined to get it and I did—the first and only word being "Eureka!"

From that day until the present independent slate-writing has continuously been produced through my mediumship. This was my experience in development. I have no particular suggestions to make to mediums, and will only say in brief, in answer to their many inquiries, that they should let their own impressions guide them, have patience and do not get in the habit of saying: "I don't see why they do not make me see, feel or write." If you are mediumistic you will have demonstrations of the fact; but I beg of you not to take any medium's word, or the word of any medium's control on this earth for that. Do not believe that you are mediumistic unless you have some proof through your own senses. Be sure that you have worthy controls, and be guided by them. I think it is the sheerest waste of time and patience to sit down to be "developed" because you have been told that you could be a medium by Mrs. So-and-so, or her control. Feel and know within yourself that you are an instrument for spirit control; be careful with whom you sit, and be honest and earnest, and I will assure you that if there is anything in you that can be used by your spirit friends to promulgate the great truths and science of Spiritualism, it will certainly be developed and brought out. The next best thing you can do to assist in your development is to subscribe for and read the RELIGIO-PHILOSOPHICAL JOURNAL.

Winamac, Ind. JULIA E. BURNS.

Seeing Her Dead Sister.

Companions from Childhood that were not Separated Long by Death.

The funeral of Miss Lily White Birmingham took place in Clinton, Staten Island, Friday. She was twenty-one years old, and her death, which occurred Wednesday, followed close upon that of her eighteen-year-old sister, Linda Charlotte Birmingham, who died January 25. The two young ladies were the daughters of Mr. and Mrs. Mark Birmingham, who reside in a handsome house overlooking the bay and surrounded by well-kept grounds. The property includes nearly fifty acres, and is one of the finest on the island. Mr. Birmingham was formerly the owner of a gold mine in California. He has retired from all business.

The sisters were inseparable companions from their earliest childhood. Their attachment often caused comment. They were educated with the utmost care at their home, and in each was developed a taste for music and painting. Each had a fine voice, the younger sister singing soprano and Miss Lily singing alto. Although delicate in appearance, they were always in good health. They went little into society, but had a large circle of friends.

The Tuesday preceding her death Miss Linda was taken ill with pneumonia, caused by exposure. The disease soon took a strong hold upon her system. She sank rapidly, and Saturday night it was known that there was no chance for her recovery. Her sister never left her bedside until she died, and the following day she also was compelled to take to her bed. In addition to the family physician and a consulting physician from Clifton, medical aid was now summoned from New York, but all proved of no avail. After an illness of eight days the fatal moment arrived. Toward evening the patient sank rapidly

"Mother," she cried, "come nearer. It is getting dark. Ah, Linda!"

"Linda is sleeping," said the grief-stricken mother, trying to soothe her.

"No, no; there she is. See, mother, right there," pointing to a place beside the bed. "She is beckoning to me."

She then spoke to her sister and to her mother, seeming to consider that one was just as much present as the other. She knew she was going to die, and told her sister she was coming to her. To her mother she said it was growing light. Her parents and relatives stood beside her, awestruck. A little later she died. Wednesday, January 28, two days after Miss Lily became ill, the funeral of Miss Linda took place. In both instances the ceremony was private. The bodies were placed in a receiving-vault at Silver Mount Cemetery.—*New York Sun.*

The $1,000,000 Telescope.

In *Harper's Magazine* for February Simon Newcomb has an interesting article on the great telescope, the largest in the world, which Alvan Clark & Sons are making for the Lick Observatory. He states that some one interested in this work went to the shop of Messrs. Clark & Sons with a view of learning whether it was really possible to make a $1,000,000 telescope. "Suppose we make 'em a telescope—charge 'em $1,000,000 for it—then they'd have a $1,000,000 telescope," was the sententious but conclusive reply. The labor already expended upon this great instrument and the time yet to be occupied in its construction are elements which indicate very clearly that its cost could not but be immense. The contract was made in 1880, and it was not till 1884 that the object-glass was successfully molded. The objective of the telescope is to have thirty-six inches clear aperture. The difficulty at the outset was in the casting of the crown-glass, which was intrusted to Feil of Paris. When the founder has succeeded in casting his lump of glass, weighing several hundred pounds, the clay pot in which it is contained is broken away. The outside portions of the glass itself, being impregnated with the clay and other impurities, have to be cut away. This is a most tedious process. If any ordinary cutting-tool were used, the glass would be apt to fly to pieces. It has to be sawed by a wire working in sand and water. The process of cutting away the outside is one, therefore, involving weeks, if not months, of labor. When it is done the mass must be pressed into the shape of a disk, like a very thin grindstone, and in order to do this the lump must first be heated nearly to the melting-point, so as to become plastic. But when Feil began to heat his large mass it flew to pieces. In successive attempts he took more and more time for the heating, but broke a dozen or more pieces before he at last succeeded. In February, 1884, he reported that a glass was actually molded without having been broken, and would soon be ready for shipment. The mechanism for the direction of the great tube, sixty feet long, in its work of searching the heavens is yet to be constructed, and from Mr. Newcomb's article it appears that the plans for it are not wholly complete, nor is the perfection of the object-glass yet assured. After these matters are decided, it will still take two years to finish the telescope.

Rational Medicine.

To the Editor of the Religio-Philosophical Journal:

In your editorial on "Rational Medicine," in your issue of Jan. 10th, you squarely hit the keynote and gave it the true ring. Half-educated, one-sided theorists have long enough had the health and lives of the people in their keeping. Most of the medical colleges are so managed as to give the student an idea that wisdom will die with its professors unless the matriculants adopt precisely their ideas and follow in the same rut.

Instead of helping them to develop enlarged ideas and bring to bear on all subjects unbiased judgment, directed by the wisdom of expanded reasoning faculties, their systems tend to dwarf the nobler faculties; "to crib, coffin and confine" the intellect, and to pervert the reason to an idolatrous worship of the peculiar god they have had set up for them in their particular school and labelled Esculapius.

This statement may seem at first too sweeping; but let any one having the natural talent for a successful physician, after having studied the various systems and watched their effects in practice, cut loose from them all and adopt a system adapted to the needs of suffering humanity, and then attempt to advise one of these *alumni* with reference to the treatment of some certain disease on natural principles, and see how quickly he will bristle up all over with the bayonets of antagonism forged on the anvil of his system, and the force of our assertion at once becomes apparent. Question the correctness of what he has been taught and his ire is aroused and pointed "like quills of a fretful porcupine." He forgets that "he who is unwilling to learn goes backward." Booted upon the ignorance of the past he remains the bound slave to the monuments of its folly.

When the temperaments and idiosyncrasies of different patients do not agree with the dogmatic teachings of his system, he has "a complicated case which no earthly remedy could meet." The psychological influences which rendered his "skill" a nullity are ignored; they are "mere phantasies of a disordered brain; simply imaginations of an unbalanced mind."

His mind, narrowed by the training of his school, is shut off from the broad field of investigation. He is taught that nothing is scientific, useful or worthy of attention that does not come through the accredited channels of his school and conform to all its ethics. Bigotry is regularly instilled into his mind from the outset to qualify him to take a seat with the inquisitors, and in following this course he, from the very commencement, stultifies his manhood and his reason.

The world has had enough such intellects. Its needs are broader than the scope of minds thus educated. Humanity has suffered quite enough at the hands of ignorant pretenders. It is time the education of the physician should be broader, deeper, higher and clearer than any of the schools of the present systems can furnish; an education that looks upon man as something more than a machine of complex parts to be wound up by one particular key; one that reaches into the psychic realm of being and reveals the action of mind on mind and the unseen potent forces which mould, energize and control matter. Such an education will give us physicians before whom "the evil spirits" of disease will come out and flee away, as they were said to have done before Christ and the Apostles. Rational medicine alone can accomplish these results. Let the good work go forward. Let all the friends of true progress unite in the advancement of the noble cause. It is time that mankind should know of the psychic influences which controls the powers of body and mind; and which when rightly understood can be employed to determine the proper application of the curative power of the spiritual magnetic forces. The time is auspicious for the commencement of the work; let the friends unite with half the zeal that is employed to prop up the rotten systems of fossilized bigotry, and a new era in the healing art will soon dawn upon the world. D. P. KAYNER, M. D.

St. Charles, Ill.

For the Religio-Philosophical Journal.

Baptism of Christ.

BY M. B. CRAVENS.

Mathew and Mark each give a regular account of the baptism of Jesus, while Luke only mentions it in way of a slant, as an incidental occurrence that his "most excellent" friend Theophilus should not be kept in ignorance of; and John, the only evangelist having any knowledge of his early life, says nothing in regard to it. His silence concerning the subject is to be inferred from the conclusion that when he wrote, at a later time, to give a more doctrinal gospel for the spiritual edification of his Asiatic churches, those members had become sufficiently informed of the circumstances attending his baptism from gospels previously written—some thirty of which are referred to by the patristic fathers, though mostly lost before the Nicene Council.

Jesus does not appear to have given the subject of baptism any religious consideration until he saw that all they of Jerusalem, Judea, and the region round about Jordan had submitted to this ceremony of John for the remission of sin; when he evidently came to the conclusion that it was an essential rite in order to "fulfill all righteousness." Hence it is no wonder that the Baptist forbade him in evident astonishment at seeing one whom he had announced to baptize with the Holy Ghost and with fire, and of such sanctity that he was unworthy of loosening his shoes, coming at that advanced period in his ministry to be dipped in water as a common sinner for salvation.

The interview at Bethabara, marriage in Cana, his first cleansing of the temple, talk with Nicodemus, etc., were events in the early ministry of Jesus occurring before the period at which the other evangelists commence their narratives of his reformation, beginning with his baptism; and concerning which they were apparently ignorant.

There is no gospel evidence that Jesus was baptized at Bethabara, in the early part of John's ministry, as commentators suppose from the account of his introduction to the Baptist at that place, for there John "knew him not," until designated by a descent of the Spirit on his approach to the place. But when he was baptized the Holy Ghost made another descent in appreciation of the act, on emerging from the water. Luke's notice of John's imprisonment prior to the baptism, is conclusive that it took place at a later time when baptizing at Enon. The text of St. John: "For John was not yet cast into prison" can have no signification except to show that it was a later transaction than is inferred and to have occurred near Salim at the close of John's ministry.

Mathew and Mark both testify that when baptized, he was straightway led by the Spirit into the wilderness to be tempted of the Devil; whereas from Bethabara he started off on the second day following in company with his disciples to attend a marriage among "the blue hills of Galilee," where they also had been "called;" and to which the Devil would have gladly accepted an invitation to take share in the wine.

Hatboro, Pa.

P S. Goodwin writes: I cannot get along without the JOURNAL these hard times.

T. G. Copeland writes: I am much pleased with your course taken and followed. Hew to the line until all frauds are dropped off from the Spiritualist ranks.

Oliver Porter writes: My mental and physical powers for one nearly eighty-three years of age, hold out well. I fully appreciate the noble stand you have taken and so ably maintain.

Cyrus Fuller writes: There are only eleven papers taken here per week in our family. We have got to stop some of them, but have concluded we can't get along without the JOURNAL.

Mrs. A. L. Davies, of Walla Walla, W. T., writes: We were very much disappointed that Geo. P. Colby did not visit us, and wish that some good medium and lecturer would stay here and organize a society.

H. Schulke writes: I am fully convinced that the RELIGIO-PHILOSOPHICAL JOURNAL is the most essential paper in my family. It ought to be in every household. It furnishes an abundance of animated and instructive reading.

A. F. Meredith writes: I am frank to confess that the RELIGIO-PHILOSOPHICAL JOURNAL "takes the cake" as a consistent conservative exponent of our heaven-born philosophy. My intention is now to become a permanent subscriber.

Wm. H. Crittenden writes: I feel pleased with your proposed Society for the promotion of Psychical Research. It is a subject of great importance. I believe there is deep down in the principles of nature priceless gems that may not appear to the superficial observer. By patient investigation they become of great value in the study of mind and its influence on matter.

Notes and Extracts on Miscellaneous Subjects.

In the spermaceti whale the teeth are fixed to the gum.

Twenty food-reform societies are now flourishing in England.

A calf with five legs is one of the curiosities to be seen at Dalton, Ga.

Eggs in some parts of Montana are sold at 10 cents each, or $1 per dozen.

Zinc Indians in front of cigar stores are superseding those made of wood.

The humble bee molts at least ten times before arriving at the winged state.

A blackbird is wintering with the poultry of a Grass Lake (Mich.) farmer.

There are seventy-eight women studying medicine at Paris, thirteen of whom are Parisians.

A Buddhist temple has been opened in Paris, and the officiating clergyman is a priest from Ceylon.

In Wyoming Territory, an ordinarily healthful region, there is one doctor in every thirty inhabitants.

Mexican "chambermaids," it is said, are invariably Indian boys appropriately dressed in the female garb.

Dr. Klezko, of Vienna, has suggested the use of petroleum or paraffine as a powerful preventive of cholera.

Among the numerous effects of General Grant is a gold-headed cane made out of wood from old Fort Duquesne.

The February moon fulls on the 28th, at 11 o'clock in the evening, so that we come within an hour of having no full moon in February.

The discovery of Chinese lepers is not of very rare occurrence in San Francisco now. One was discovered in a shoe factory a few days ago.

The camphor laurel, a native of China, and the tree from which most of the camphor of commerce is obtained, has been successfully introduced into California.

A vampire bat was recently captured at Lewis Station, El Dorado County, Cal., the wings of which, when extended, measured twenty-one and one-half inches. It had a tail two inches in length, like a rat's.

Hannibal Hamlin says he sometimes thinks of writing a book. "I have read no political history of my own times," he says, "in which I could not supply many deficiences and make many corrections."

While praying during a recent storm, says the Natchez (Miss.) *Daily Democrat*, "old Katie Hightower," who had been blind for fifteen years, had her sight suddenly restored, and can now see as well as when a child.

The light emitted by insects, when examined under the spectroscope, is very beautiful, but is without bright or dark bands. When the intensity diminishes the red and orange rays disappear and the spectrum is reduced to yellow and green rays.

An engineer who has made electricity his study recently declared that in the course of ten years he believed it would be possible to compress enough electricity in a substance the size of an egg shell to drive an express train from Liverpool to London.

It is said that 2,000 persons are engaged in the celery industry in the neighborhood of Kalamazoo, Mich. Twenty thousand stalks are raised upon an acre of ground. One man is shipping fifty tons each day, and the crop of 1884 will reach 5,000 tons.

Barnyard fowls are now employed in a novel capacity by Nevada gold-seekers. The hens are picketed, and being hungry, begin to scratch and eat. After three or four days' honest toil they are killed and their craws examined for gold. As much as $8 has been found in one craw.

During a lifetime of fifty years a man on the average spends 6,000 days in sleeping and the same amount in working; 2,000 days in eating, 800 in walking, is ill 500 days, and the remainder of the half century—nearly nine years—is frittered away in recreation and amusement.

A meteor which was seen to fall near Odessa was found by a peasant, and proved to be a shapeless mass of about eighteen pounds. There is very little known as to the nature or causes of the meteors despite the annual recurrence and observation of them in November.

The *Deutsche Medizinal Zeitung* gives an account of a series of careful experiments made in the Prussian army as to the utility of serving schnapps to soldiers in active service. After prolonged trials the army surgeons abandoned the use of spirits and give tea or coffee in place of it.

Some of the clerks in the departments where special skill is required, says a Philadelphia *Press* correspondent, are said to be allowing "cases" to accumulate on their desks in a partially finished condition, so that they may have a claim to be retained until the first wild rush for office under the new administration is over.

A very simple contrivance—but at the same time one very valuable—is being placed in the switches, frogs and guards of the Old Colony Railroad. It consists of a piece of hard wood so shaped and bolted to a rail as to prevent a person's foot from getting caught in the grooves when on the track. Accidents of that kind are of daily occurrence.

An exchange says that under the laws of Pennsylvania, bakers cannot, by law, collect a bill for the sale of bread; that all bread shall be sold by the pound; that bread-scales shall be kept on the counter or in some conspicuous place in all bakeries; that unless the bread be weighed the sale is illegal and the seller liable to a fine of $10 and costs for each offence, and that half of this sum shall go to the informer.

Gypsies are particularly superstitious regarding portraits, and it is a rarity to find the photograph of a true Bohemian decorating any art gallery or store window. They consider it most unlucky to be photographed, and will only submit to have their profiles taken in consideration of receiving, without asking for it, an old shoestring with which they can bind the spirit of ill luck certain to pursue the person whose likeness has been reproduced.

Dr. Dio Lewis is quoted as saying that some years ago he laid 1,000 feet of paper pipe two inches in diameter, to convey water from a spring to his house and barn in the country. It has never leaked, and has never imparted any perceptible taste to the water. This pipe is made of strong paper wound into pipe form and thoroughly soaked in tar. It becomes so hard and strong that it will bear a pressure almost equal to iron,

Gustave Petitpierre, who died recently at Geneva, desired to invent a system of writing equally suitable for all languages. Unigraphy was his passion and his dream; he saw in it the first step toward the establishment of the universal language foretold by the prophets. He had accumulated on the subjects a great variety of notes, which his friends who shared in his ideas often urged him to publish; but he was never sufficiently satisfied with the completeness of his work to comply with their request.

A New England man who inherited the estate of an uncle, which included some papers he did not know much about, presented the papers at the Treasury at Washington and was informed that they were part of the "old debt," which ceased to bear interest in 1836. The amount was $50,000, and the interest up to 1836 $20,000. The New Englander left the Treasury with a $70,000 check in his pocket, in payment of something he had attached no value to.

A recent traveler gives the following as some of the rules for living held by the modern Dervishes, which somewhat upsets the popular idea of a Dervish: "Be kind to those below you in life; do not criticise the faults of others; if you see them conceal them; if you cannot do this with your hand, do so with your skirts, your tongue, and your heart. A day will come when nothing will benefit you; neither family nor wealth; nothing except submission to God with a pure heart."

The lost and starving dogs in London are carefully collected and taken to a "home," where, to the number sometimes of 100 a day, they are killed by a process, than which none could be more humane. After being given a hearty meal they are placed in cages, graded according to size as nearly as possible, and with the vicious dogs by themselves. The cages are then surrounded with an atmosphere charged with chloroform and bisulphide of carbon. In from one to two minutes sleep falls upon the animals, often stertorous, like that of men in uneasy attitudes or when dreaming. They begin breathing fainter and fainter, and in six minutes are dead. Their bodies are then buried in heaps of bog moss, so prepared that decomposition is completely perfected within a week from interment.

Happy Children.

They sent him round the circle fair,
To bow before the prettiest there;
I'm bound to say the choice he made
A creditable taste displayed:
Although, I can't say what it meant,
The little maid looked ill content.

His task was then anew begun;
To kneel before the wittiest one.
Once more the little maid sought he,
And bent him down upon his knee.
She turned her eyes upon the floor;
I think she thought the game a bore.

He circled then, his sweet behest,
To kiss the one he loved the best;
For all she frowned, for all she chid,
He kissed that little maid, he did;
And then—though why I can't decide—
The little maid looked satisfied.

—*Philadelphia Record.*

Spirit Messages.

The following messages having afforded comfort to the recipient, he desires them published in the hope that they may strengthen the faith of others:

As I come back to you on the wings of love and truth, I would like to have you this morning catch a glimpse of the spirit home in the spheres beyond this where your loved ones dwell. Sometimes my spirit feels impatient to think that I cannot bring to your sight or vision our home. I just have the same tastes here that I had in earth-life. No great lordly home here, but a home of comfort, a home where there is nothing too good to use; a home of books, flowers and rational enjoyment. I think that if you could see the broad green leaves, the grand old trees, the sparkling brook, the clearness of the waters, the beauty of the grass, the homes and their spiritual adornments, you would be glad when the time arrives for you to come to us.

SECOND MESSAGE.

I come many times to you, giving words of consolation and truth; but this glad morning I entrance this medium's brain, and seem to feel much like myself in days of yore. I talk over with my dear ones, mother, wife and friends in spirit life, these beautiful laws that are so little understood. C. L. D.

Chicago, Ills.

The Raps.

To the Editor of the Religio-Philosophical Journal:

This incident took place several years ago. It made its impression at the time, and is well remembered by me and my wife. We lodged in a small bedroom upstairs. After going to bed my wife says: "Do you hear those raps under our pillow? What are they? Something has been rapping under my pillow ever since I laid down."

We got up, examined the pillows and bed, but found nothing. As soon as we laid down again the raps began. There were three distinct different sounds.

The next night there was a repetition of the raps. The third morning a man brought us a letter, saying: "Your son, C. B. Haight, has lost three children this week. Come immediately."

This is the only time we ever had the raps while alone.

Livonia, Mich. CYRUS FULLER.

The Atonement not a Christian Doctrine.

To the Editor of the Religio-Philosophical Journal:

I have read the letter of John Winslow and other communications in your paper on the above subject. All talk of the atonement as though it is a Christian doctrine. The New Testament is considered by all denominations as Christian authority. No where is the word atonement to be found in it. In the old or imperfect translation, Romans v., 11, the translators used the word atonement. In the new or corrected translation it is not named. The heathens and Jews believed in it. Historians tell us when the Romish hierarchy adopted it with many other heathen or pagan dogmas and ceremonies. Doubtlessly they adopted it as a revenue measure; but Christians, who are not Catholics, have no foundation for it, and no confessional for revenue.

Corry, Pa. G. F. LEWIS.

Only Thirty-six Per Cent.

of those who die from consumption inherit the disease. In all other cases it must either be contracted through carelessness; or, according to the new theory of tubercular parasites, received directly from others as an infectious disease. But in either case, Dr. Pierce's "Golden Medical Discovery" is a positive remedy for the disease in its early stages. It is delay that is dangerous. If you are troubled with shortness of breath, spitting of blood, night-sweats or a lingering cough, do not hesitate to procure this sovereign remedy *at once.*

The moistest climate known is in India, at Cherrapongee, where over a small area the yearly fall of rain is more than 610 inches, or about 51 feet.

A Specific for Throat Diseases.

"*Brown's Bronchial Troches*" have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"*My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer.*"—N. P. WILLIS.

Obtain only "*Brown's Bronchial Troches.*" Sold only in boxes. Price, 25 cents.

In Dakota on a frosty day a conversation can be carried on with perfect ease between persons a mile apart.

Biliousness

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may follow. By promptly taking Hood's Sarsaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

In Germany it requires twenty-six years' study for a man to become a physician recognized in official circles.

Health is Wealth.

It is worth more than riches, for without it riches cannot be enjoyed. How many people are without health who might regain it by using Kidney-Wort. It acts upon the Liver, Bowels and Kidneys, cleansing and stimulating them to healthy action. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

A violin played near a flock of geese will most invariably start them into a grand march about a circle.

From Major Downs, Military Instructor, Mt. Pleasant Academy, Sing Sing, N. Y.: During the very cold weather I was suffering with Catarrh. My head and throat ached so severely that I was obliged to keep quiet. Ely's Cream Balm was suggested. Within an hour from the first application I felt relieved, the pain began to subside. In a few days I was entirely cured.—W. A. DOWNS. Price 50 cts.

Drunkenness in either the husband or wife is now regarded as a sufficient ground for divorce in France.

It is truly wonderful to see how the name of Mrs. Pinkham is a household word among the wives and mothers of our land. Alike in the luxurious homes of our great cities and in the humble cabins of the remote frontier one woman's deeds have borne their kindly fruit in health for others.

A Florida man claims to have a rooster of the Shanghai persuasion that laid an egg.

☞ **Diamond Dyes will Color Anything** any color and never fail. The easiest and best way to economize. 10c. at all druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors and book of directions for 2 cent stamp.

A Mississippi lady grows 850 varieties of roses in her garden every summer.

About forty million pennies were coined last year and circulated throughout the country.

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

It Will Save Your Life.

Everybody knows the symptoms attending coughs and colds, but the dangerous character of these ailments is not so well understood. When a cold settles upon the lungs, if the blood is tainted with Scrofula, or the system is weak, Catarrh or Consumption is sure to follow. Ayer's Cherry Pectoral is the only remedy that may be uniformly relied upon for the cure of coughs and colds. J. J. Rawson, Buckingham C. H., Va., writes: "For several weeks I suffered from a frightful cold, with cough and frequent

Spitting of Blood.

Ayer's Cherry Pectoral cured me entirely." Mrs. R. Campbell, Woodville, Ont., writes: "I was troubled, for five years, with an affection of the throat and lungs, coughing severely the whole time. I used different preparations, and was treated by several physicians, without effect. I finally tried Ayer's Cherry Pectoral, and before finishing one bottle was completely cured." Dr. W. K. Gann, Monticello, Ky., writes: "I have been troubled with Bronchitis, since early youth, and am now 37 years of age. I owe my life to Ayer's Cherry Pectoral." Dr. J. H. Quirk, Fulton, Kans., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It is a favorite medicine in my family."

Catarrh prevails in this country to an alarming extent. It is a troublesome and disgusting disease, usually induced by neglected colds, and, if allowed to become chronic, produces Bronchitis, and often terminates in Consumption. Ernest H. Darrah, Tollesboro, Ky., writes: "A year ago I was afflicted with Catarrh. One bottle of Ayer's Cherry Pectoral cured me." Miss Eva A. Hall, Ipswich, Mass., writes: "For any one who is troubled with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral.

It Cured Me

of this troublesome complaint, when other remedies afforded no relief." Dr. F. Schley, Frederickstown, Md., writes: "In pulmonary cases, of an acute character, or, of catarrhal origin, I find Ayer's Cherry Pectoral invaluable." Dr. F. E. Pape, Sandusky, Ohio, writes: "I have used Ayer's Cherry Pectoral in my practice, and, in connection with Ayer's Pills, find it an invaluable remedy for colds, coughs, and the inflammations that follow them upon the throat and lungs. We have no other remedy which I consider so sure in its effects." C. H. Pierce, Moline, Ill., writes: "Catarrh had nearly destroyed my sense of taste and smell. Ayer's Cherry Pectoral effected a complete cure."

Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much reduced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of Lowell, Mass., to make a trial of

Ayer's Cherry Pectoral.

She did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never failed to cure."

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For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

☞ ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. ☜

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

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The above are all printed on fine paper, and make a collection of sheet music which should be found in every parlor of the land. Price, single copy, 25 cents; or five copies for $1. Also, an extra edition of "We'll All Meet Again in the Morning Land," with fine picture of Annie Lord Chamberlain on title page. This is the first and only mezzotint portrait printed and sold on sheet music. Price of music, with picture, 35 cents.

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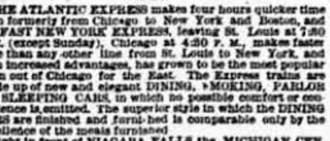

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F. I. WHITNEY, Ass't Gen. Pass. Agt., Chicago.
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FREE GIFT! A copy of my Medical Common Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. N. B. WOLFE, Cincinnati, Ohio.

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THE INDEX
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To increase general intelligence with respect to religion;
To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;
To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.
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The Cholera Scare.

(Kansas City Journal.)

It is no doubt generally observed through the papers that congress is being importuned by the national board of health to appropriate $500,000 for the protection of this country against the ravages of cholera. And for a like purpose the legislature of Missouri is asked to devote $15,000. And, finally, our own city council is urged to designate a large sum for a thorough sanitation of the city, on the hypothesis that we are liable to fall a prey to cholera the coming season. Now I am in the fullest sympathy with every needed effort to remove from our towns and cities the last vestige of filth, but I am utterly unable to understand why any one particular disease, like cholera, should be made the fulcrum over which this sanitary craze is thrust upon the people. I cannot believe it possible that the supposed horrors of cholera are used to frighten the people into consent to the granting of large appropriations. The only possible argument in the case, and the one urged by the advocates of the proposed sanitary measures, is the implied and oft-asserted statement that the laws which control the coming and going of cholera, yellow fever, small-pox and several other diseases are fully known and perfectly understood by the leading scientific and medical authorities. I have no ambition to excite the opposition of any person, but I wish simply to assure our citizens that no man or class of men are in possession of any well-attested facts from which there is the least reason for alarm from the coming of any disease. When the cholera is actually in our midst, then is the time to fear; but until then there is not the least data from which to predicate the prophecy that now fills the medical journals and daily papers, to the great consternation of the uninformed masses. Dr. DeWolf, the chief sanitary officer in Chicago, published a report last July in which the people are requested to "bear in mind that cholera does not travel in the air, it only progresses as man transports it, either in his person, in his clothing or something pertaining to him."

Dr. R. Nilson, who was for many years health commissioner for the district of Montreal, publishes a very ample report on cholera in which he affirms that "cholera is not a disease," and proceeds to prove that it is a "specific poison" introduced into the system only by human contact, and that no shipment of merchandise or "old rags" for the cleansing of which congress has passed such expensive and rigid sanitary laws, can ever transport a single case of cholera. And to add to this question a feature most novel and startling the New York *Medical Record* under date of the 17th inst., brings the statement that the authorities of France demonstrated in the recent epidemic that "marriages furnished a certain amount of protection against the disease."

And again at a mass meeting held last July in Berlin the directors of the Moabit hospital stated that "Asiatic cholera was created by a number of boatmen while on a drunken debauch," and Dr. J. H. Rauch recently stated that "no single case of cholera, no one shipload of cases has ever yet sufficed to establish an epidemic of Asiatic cholera on this continent." If these rather unique statements are true to what do they point as a solution of the cholera question? To me they suggest an entirely new history of the disease, and if I were to attempt to write its etiology I should do it with the fullest conviction that "Asiatic cholera" is properly studied only with our vision centered on the "Asiatic man," and in no case can it be started in this, or any other country except the "Asiatic man" figures as the prime factor. About the only valuable deduction drawn from Dr. Koch's discovery of the "comma bacillus," or what is better understood, "cholera germ," is that it cannot be made to produce even the symptoms of cholera, except in animals of the "sterile culture," or what is better known as "hybrids."

Now, if you please, put this fact by the side of the above remarks about the "Asiatic man," and see if it suggests any valuable lesson. At this point let it be stated that England has the honor of giving birth and education to the founder of the "Order of Malthus," whose chief doctrine is that "war, famine, pestilence and crime should be hailed as the messengers of God to keep the number of the human race down to the level of easy subsistence."

And the dispatches tell us that St. Louis is all ablaze with fright over two supposed cases of cholera in their midst. It is no doubt true that hot weather is more favorable to the rapid spread of cholera, but with the "Asiatic man" as the chief agency in the product of this disease, it can be started at any stage of the thermometer. So that the St. Louis fright may be well founded.

I now leave your readers to draw their own deductions from the above, with the promise that further needed information shall be given when the public good shall demand it. And, finally, allow me to affirm, that none but ignorant or dishonest men will project a prophecy of the coming of any disease about which so little is known as cholera.

S. D. BOWKER, M. D.

Kansas City, Jan. 22nd, 1885.

For the Religio-Philosophical Journal.

What Will The Outcome Be?

BY W. WHITWORTH.

From my earliest boyhood, I have had an instinctive love of justice and hatred of oppression. Hence with all my soul I felt loathing of human slavery in the old days before emancipation, and have ever cried out against the shameful injustice meted out to women. I contend that she should have every right that is given to man, and the fullest opportunity to expand all her powers to their fullest capacity. But it has seemed to me of late that the tendency of the freedom sought to be given to her is fraught with the re-actionary harm of the loosened bow that has been too toughly bent. A careful perusal of your admirably arranged weekly column under the head of "Women and the Household," has many times helped me to this growing conclusion. In your issue of Jan. 10th, it is therein stated: "Forty thousand women are in collegiate and scientific schools in the United States." To what purpose will this enormous amount of female scientific attainment be put in the coming career of their lives? Is science of such productive capacity that so large a number of women can be usefully or profitably employed in its pursuit? Setting aside the weak bosh that has been talked and written about "woman's true sphere," it is a fact that will scarcely be denied, that the irrepressible sex desire is to marriage and a home. And I am free to confess that I think a woman cut loose from home and children is as much out of place as a duck in a dry pasture. When these forty thousand women have become wives and mothers, what part in the household will their scientific attainments play? It strikes me that if a child should be stricken with croup, it will be of vastly more importance to know the kind of poultice to apply to the sufferer's chest, than to have the fullest measure of knowledge in regard to the true dip of the earth on its axis, or the Transit of Venus.

But there is a very much deeper question rising up for elucidation, growing out of the rapid strides made in the so-called emancipation of woman, and one that may well appall the most thoughtful minds. I refer to the constantly growing influx of women and girls into the occupations of men. Would-be reformers of women's wrongs talk glibly of new fields of enterprise thrown open to women's employment, as though all that was needed was to thrust her into some avenue of industry, and the millennium would be reached. Not a thought is given to the indisputable fact, that in our overwhelming majority of cases where new fields of work are opened to women, men are pushed out into idleness to make room for them, and to the still more deplorable and shameful fact, that this is accomplished by the women being willing to work for a half or less wages than was given to men.

Is this a desirable feast to be bidden to—that woman shall be given employment at the cost of thrusting fathers, brothers and husband's into idle trampdom? You think this overdrawn? Let me quote from the same issue of your JOURNAL:

"The chief of the Bureau of Statistics of Labor of Massachusetts, has given in his late report, the condition of the working women employed outside of domestic service. By it we learn that the number of women and girls so engaged numbers 20,000, of whom more than nine-tenths are single or widows. The greater portion of these are under twenty-three years of age, and more than a half of the whole were at work before they were sixteen years old. Many of them work over nine hours daily, though that is against statute law, beside doing housework and sewing after and before hours. The yearly average of wages amounts to only a pitiful sum when we consider how high are the necessary items in a city life. There are room rent and board, clothes, washing, car fare, and the thousand things which demand money as their equivalent. It is no wonder, then, only one in ten save any thing out of their yearly wage, and that many come out of a twelvemonth in debt."

Here you have it: "The yearly average of wages of these women and girls is only a pitiful sum." It is so all over the country. Wherever a woman or girl can be crowded in at half-wage a man is thrust out. In the counting room, in office and stores, in printing establishments, and wherever in mechanic pursuits the use of machinery can dispense with skilled labor, women are brought forward to emancipate herself at the expense of pauperizing men. And as it is certain that men of mechanical genius will keep right on inventing labor-saving devices that will continually blot out the need of skilled workmen, women and girls to be had at half-pay will be steadily in demand.

What is to be the ultimate result? Is not the out-look appalling! Is it to be that women shall rise out of her helpless, degraded condition, only to sink men to still more hopeless bondage?

Cleveland, Ohio.

For the Religio-Philosophical Journal.

A Fact and Its Lesson.

BY CHARLES DAWBARN.

Those of us who have won our way through long investigation and repeated experiment, to assured evidence of spirit return, can hardly realize the difficulty with which the scientist accepts our interpretation of the phenomena. I am not sure but it will do the most of us good to once in a while try and "see ourselves as others see us," and note the result as we watch the examination of our phenomena in the cold light of reason.

Not long since the Chief Justice of the French East Indies published a somewhat notable work, entitled "Occult Science in India." M. Jacolliot is an eminent naturalist, as well as an able lawyer, and exhibits considerable fear lest his scientific character should be imperilled by this narration of the wonders he witnessed in the presence of Indian Fakirs; yet nearly all that he saw only sprang from a somewhat greater development of the mediumship now so common throughout our own land. For the purpose of this article we will take but a single incident out of the many recorded by the Judge, and try to learn its lesson.

The Judge had been alone with an old Fakir for several hours one morning, in an apartment that was the seventh story of a palace in Benares. At last wearied by a series of wonders whose simple truth was almost too powerful for the well regulated scientific mind, he invited the Fakir out into the balcony where a breeze moderated the heat of that cloudless noon. As they looked down into the garden of an adjoining palace they saw a slave drawing water from a well, with a bucket attached to a rope that passed over a wheel. The Fakir, standing by the side of the Judge, after gazing for a few moments, lifted up his hands and instantly the rope refused to move in the groove of that wheel. The poor pariah struggled with all his might, but finding it useless, fell upon his knees and loudly called upon his gods to drive off the evil spirits who were troubling him.

The Judge saw the Fakir wave his hands when the voice of the frightened slave died away, and unable to even utter a cry he gasped for breath in amazement and despair. Presently the Fakir allowed his hands to fall, when the Judge noticed that the pariah recovered his voice, whilst the rope worked in its pulley as freely as ever.

This is the incident, very briefly told, but leaving a trail of thought long after the meteor is out of sight. It is a wonder to me that a shrewd foe to Spiritualism like Jacolliot, should not have used this marvel as a material explanation of some of our highest phenomena.

Here stands the wonder-worker, a naked Fakir, whose property consists of a seven-knotted bamboo not much larger than a pencil, and a whistle tied to his long hair. He lifts his hand, and inanimate matter hundreds of feet away obeys his unspoken command. Yonder rope stops, remains stationary, and moves again at his will. Presently it is animate matter that is silenced by his thought power, for the poor slave cannot even voice a prayer to heaven till the master gives permission.

So we have an attested demonstration of human intelligence in mortal man commanding distant matter to obedience; and the proud scientist has a right to smile at any suggestion that the Fakir had an unseen partner to help him work the marvel. Moreover this one attested fact is satisfactory evidence to human reason of man's power on earth to communicate his intelligence to inanimate matter without contact; therefore the committee now deputed to report upon the facts of our phenomena may well assume that moving tables and raps upon our walls can all proceed from the will power of a mortal; and may even demand "wherein have Spiritualists evidence of immortality in the boasted writing between locked slates?"

Jacolliot saw a pencil rise up and write messages upon a bed of sand, whilst the Fakir sat six feet away; but yonder obedient rope must have prepared him to see an equally obedient pencil.

The first thought for Spiritualists that is born of this occurrence is that it is impossible with our present knowledge to set a limit to the power of mortal man. We are far too ignorant to draw a line and say: "This, O Fakir, may be your work, but that demanded the power of immortal spirit." It seems to me that from this standpoint we can never cope with the scientist when he declares that until we know the limit to the power of man of to-day, it is all assumption to claim our phenomena as demonstrating immortal existence.

This is a fair argument, and as Spiritualists we must be prepared to meet it, or confess that our truths stand above and beyond reason, and can only be apprehended by intuition or soul-power. I suggest that we meet our antagonist on his own ground and for the moment forget that we live in a world within a world.

Man on earth must have a limit to his powers even though they pass our conception of to-day; but most assuredly he cannot communicate knowledge he does not possess. The stoppage of a rope upon a pully is an exhibition of that Fakir's power, and so might be the rising up of the pencil you lay upon sand, or paper, or slate; but when that pencil writes to that Judge in his native tongue and in the name of a friend long passed from sight, with facts that prove true on investigation, I submit that we are in presence of a power of which there is no shadow of a proof that it emanates from a mortal.

But I think we may find a yet more powerful argument in the ethics of such writings. The power for which our scientists search so eagerly, is a fuller, grander manifestation of manhood than has been recorded in folios that profess to teach anatomy and physiology.

Suppose you or I are so constituted that "slate-writing" shall be a phase of our mediumship. We sit, giving our strength, but absolutely unconscious of the thought that is being jotted down by the pencil. But the scientist claims that consciously or unconsciously that writing and that message is evolved from our own power; and points to yonder Fakir with the obedient rope, as a reasonable proof of his assertion. He omits to notice that if it be our own higher, grander nature that is at work, then our soul is a despicable liar when it calls itself wife, mother or sister of the sitter who awaits the message. Even if there be any mysterious power of getting at facts or reading thought latent in my inner-self, yet that same self deserves the fate of Ananias and Saphira if it have the same disregard of truth.

I know that David said, "All men are liars"; but I also know, and so do you, many who love truth, and we all have friends with mediumistic power who grow bright with loveliness and purity as their faces shine in the glow of angel presence: Would you not scorn the assumption as an insult that in such an hour they were elevated into a wondrous power of untruth?

We will willingly concede that very much of our physical phenomena might be outwrought by unseen force from mortal man, but no argument from our materialistic agnostic can be other than absurd if it suppose that the development of human power means the destruction of manhood's sense of right and wrong.

New York.

Leah Fox Underhill—"The Missing Link."

To the Editor of the Religio-Philosophical Journal:

Saturday evening, February 7th, Mr. Daniel Underhill, President of the New York Fire Insurance Co., and Mrs. Underhill and daughter, held a reception at their residence, 232 W. 37th Street. The occasion in part was the first public introduction of an interesting autobiography, entitled "The Missing Link," by Mrs. Underhill, one of the original Fox sisters, in whose home, at Hydesville, N. Y., during 1847 and 1848, began the spirit raps, which have since engaged the earnest attention of the thinking world.

The title embraces, as explained in the introduction, the missing evidence in the chain of the family history, and although the phenomena had been preceded by others of a similar and different nature from time immemorial, they were the first to be thoroughly tested and presented to the world generally, much to the confusion of the wise and the comfort of the sorrowing.

Of course misrepresentation accompanied the confession and practice of their mediumship, and the real purpose of this book is to give the "true inwardness" of their development, with numerous strange experiences in private and public life for the last thirty-seven years. The raps still attend Mrs. Underhill with variety and identifying intelligence.

Prof. Jay J. Watson, niece and son, musical friends of the great violinist and pronounced Spiritualist, Ole Bull, very tastefully rendered on the organ, piano and violin, the "Witches' Flight," by Russell, an *adagio* arranged by Mr. Watson, a *bolero* by Ole Bull, and a feeling melody dictated by spirit raps, from the alphabet, applied to the piano, and sung to Mrs. Hemans's "Haunted Ground." Mrs. De Weir also added some notes.

After a violin duet and a piano march, the wants of the physical man were subserved by a bountiful supper, which was much appreciated. When untiring attention had been given the liberal edibles, "the banquet hall deserted." Mrs. Emma Hardinge-Britten controlled the piano, and delivered a grandly dramatic and allegorical apostrophe to the hostess and the cause. Lastly, the dulcet benedictional accents of Mrs. Brigham were heard in a lengthy and well-measured *impromptu* poem upon "Leah," the subject chosen by a skeptic, a prominent city official. The company then dispersed at an early hour next morning.

Among those present were: Dr. and Mrs. Britten, Mr. Alden, Mrs. M. E. Wallace, Mr. Titus Merritt, Mrs. Snowden, Judge Cross, Miss Martin and friends, Mr. J. B. Silkman, Hon. J. L. O'Sullivan, Mr. and Mrs. Newton, Dr. Wilder, Marshall P. Wilder (who greatly amused the guests with his humorous personations), Mrs. Crans, Miss Crans, Dr. Collins, Mr. and Mrs. Elliot, Mr. and Mrs. Thos. R. Knox, Mr. and Mrs. David Knox, Mr. Oscar Underhill, Mr. and Mrs. Samuel B. Underhill, Mrs. Theodore Osborn, Mrs. E. Y. Anderson and two daughters, E. W. Capron, Stephen B. French, Joseph A. Dreyfous, and others of prominence, not publicly identified with Spiritualism, in all nearly one hundred.

New York City. J. F. SNIPES.

Particles of pure gold were brought up lately by the sand pump of the Gantz well at Washington, Pa.

Michigan Spiritualism.

To the Editor of the Religio-Philosophical Journal:

It has been many months since I wrote a few items for the dear old JOURNAL, as my lines have been cast in other places, and my duties taken from me the opportunities of close spiritual association: but I have now returned to my former fields and find that the cause needs agitation, to bring it to its former standing. In this place there are many devout believers, but few, though, that have the moral courage to acknowledge their convictions. My friends of old have scattered, and the society that once had an existence here is numbered with the things that were. J. B. Adams, the leading spirit of that day, is now a resident of Riverdale, this State. E. G. Salisbury is no longer seen (the whole family, with the exception of one or two daughters, has passed to the other side). A few remain, but we find no organized movement. Our developed mediums are few, Mrs. Walker and Mrs. Pamny being the principal ones left. Circles are held occasionally and some are being developed. We need organizations and more spiritual literature—the JOURNAL, for instance.

Some of the pioneers have embraced orthodox mantles, although a circle seems to be appreciated by them yet. I shall endeavor to scatter some progressive thoughts.

Last week I had the pleasure of visting the friends at Flushing. Here is a thrifty lot of people, and it was until last year the home of Chas. A. Andrus, one of the best spiritual speakers in the State. He is now a resident of Grand Rapids, and is a light that will never be hid. His father still remains there, and is ever ready to enlighten the seeker after truth, and but few are better able. Our dear sister, Mrs. A. M. Hawes, passed over last fall. She was a great sufferer while on this side, but her husband realizes her presence, and the loss is thus relieved of its bitterness. Mr. and Mrs. Inghan, our old friends in the faith are still there, urging the "true philosophy." The society that did such excellent work is dormant, but time will, I hope, place it in its former condition. Mr. and Mrs. Stowel are very successful cancer doctors, and appreciate the power of spirit control. At Flushing, several of the best mediums have been developed, and it deserves a place in spiritual history. I will at some future time give you more from this locality.

St. Charles, Mich. D. C. ASHMAN.

A Sensible Letter.

Ten years ago a well known citizen of Detroit, Mich., wrote the following letter, which, according to his request, was read at his funeral, which occurred last month:

To my dear wife and children:

Holding as I do a strong testimony against the idle and wicked pomp of funerals, I beg of you for the sake of example to provide that my funeral shall be of the simplest description; that my coffin shall be plain; that you shall wear no mourning; that my wife shall not follow my remains to the grave, save at her urgent request; that my headstone shall be small and uncostly; and lastly that you shall honor my memory, if honor it deserves, by cheerful faces and manners. For what is there to grieve for? That you shall attend as usual your intellectual clubs and friendly gatherings.

This I wish to be read aloud at my funeral by whomsoever shall officiate, firstly, that my example may have some weight; secondly, that you may be relieved from the imputation of meanness, a want of respect, which Mrs. Grundy would otherwise be so free to attribute to you. Rest assured, a compliance with my requests will save others from the additional grief of seeing all their means of support poured into the grave of a departed one.

AUGUSTUS W. LEGGETT.

Gubat, the present centre of British military operations in the Soudan, is a village of 130 houses and about 700 inhabitants. It is surrounded with vegetable gardens, which supply the markets of Shendy, of which town Gubat is virtually a suburb, although situated on the other side of the Nile. It contains also the cemetery where were buried some of the most famous saints and chieftains of Shendy, a fact which makes the village sacred in the esteem of the entire Mohammedan world, and will render its occupation by the British peculiarly irritating to El Mahdi.

Two human monsters—a man and woman—have been arrested in France for enticing two boys of eight and ten from their homes, and then subjecting them to tortures in order to make cripples of them for begging purposes.

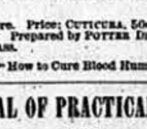
Since the birth of the first Prince of Wales in 1284, more than six centuries ago, the title has been borne by seventeen persons, but the present possessor of it is the only one who has lived to see a son attain his majority.

The pistol or hip pocket is to be prohibited by law at Galveston, Tex.

All the Thibetan men and women smoke.

There are 940 churches in London within a radius of twelve miles.

PURIFY THE BLOOD



BAD BLOOD, SCROFULOUS, Inherited and Contagious Humors, with Loss of Hair, Glandular Swellings, Ulcerous Patches in the Throat and Mouth, Abscesses, Tumors, Carbuncles, Blotches, Sores, Scurvy, Wasting of the Kidneys and Urinary Organs, Dropsy, Enæmia, Debility, Chronic Rheumatism, Constipation and Piles, and most diseases arising from an Impure or Impoverished Condition of the Blood, are speedily cured by the CUTICURA RESOLVENT, the new Blood Purifier, internally assisted by CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally. CUTICURA RESOLVENT is the only blood purifier that forever eradicates the virus of Inherited and Contagious Blood Poisons.

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BRONCHITIS.
CONSUMPTION.

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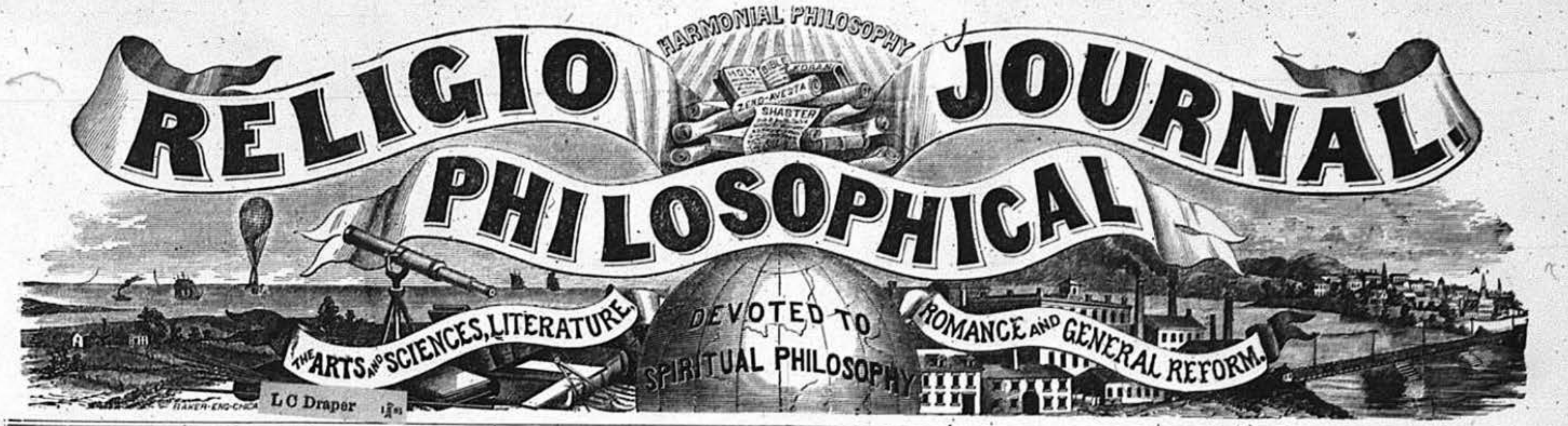

L C Draper

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVIII. CHICAGO, FEBRUARY 28, 1885. No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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MEMORIAL SERVICES.

Held in Republican Hall, New York, Sunday Morning, Feb. 8th, 1885, by the First Society of Spiritualists and the American Spiritual Alliance.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL by Mr. I. Farrell.)

The services held in Republican Hall on Sunday morning, Feb. 8th, were in memory of Mr. Charles Partridge who passed to the higher life on Saturday, Jan. 24th, 1885, in the seventy-second year of his age. The platform was decorated with growing plants; bouquets of flowers were upon the desk while the front of the desk was covered with festoons of smilax. The exercises opened with singing by Mrs. De Weir, who sang as a solo, "Nearer my God to Thee."

INVOCATION BY MRS. NELLIE T. BRIGHAM.

Oh! thou Infinite Spirit whose law is a law of love and who dost not forget the weakest and humblest of thy creatures, and however dark our lives may be, however much they may be stained with sin, thou dost not remember them against us. Thou who dost turn our sorrow into joy, thou who dost turn the night into the light that blossoms into day, thou who dost teach us that the silence of death becomes a life eternal, may thy angels come to the tried and troubled in this world and make them strong.

We know that nothing can take thy loving care away from us; that nothing can deprive us of thy tender thoughtfulness and kindness. This life has many cares, but we thank thee that we have learned the great truth of the life beyond the grave, and that there is nothing that can crush or destroy us; nothing that can annihilate us. We thank thee, O God, for the proof of this thoughtfulness when we read the wonderful gospel of life that is written in every thing that exists, and we know that if thou carest for the lilies of the field; and dost not forget to paint the evening and the morning skies with rosy tints, thou wilt not forget thy children.

We thank thee for the love of our friend and brother who now stands beyond the shadows in the Summer-land. We thank thee for the strength of character which led him to the front ranks in this progressive movement, and we thank thee, O Father, for the angelic sympathy which came to him in times of trial, and for all the days of life which were his on earth, and now he has gone to the land where night comes not, where rain falls not and the frosts of winter are never known; and we ask thy tender care for those who loved him and called him father and friend, and for those allied to him by the closest and tenderest ties on earth.

We pray, O Father, that the darkness may pass away, and may the truth which he loved and cherished comfort and strengthen thy children everywhere, and may all the world be brightened by the light that he saw, and error and superstition pass away and be known no more.

O! God of love and God of truth, may thy inspiration come to those who are to speak and those who are to listen to-day, and may thy blessing be with all the world until that which was dark shall grow light, and so let us feel thy benediction fall upon us, teaching us all that is pure, holy and best. O Father, spirit of light, shine through the darkness and bring help of thought, liberty of ideas and lift us all to that land where the light of heaven shines forever more. Amen.

Mrs. De Weir sang, "Shall we know each other there?" Mr. Newton, the President of the First Society of Spiritualists, then said:

We have convened this morning, friends, members of the American Spiritualist Alliance and members of this Society, in memory of one who has passed from the material to the spiritual life, our friend and brother, Charles Partridge. Mr. Partridge was one of the pioneers in this great movement known as modern Spiritualism. He was not only an early convert, but he distinguished himself by working with zeal and determination, and an honest and untiring purpose, and became conspicuous by contributing of his means to promulgate this new gospel.

In 1849, the Fox girls came to New York by spirit direction. The first man who met them upon their arrival in this city was Horace Greeley, and from that time until his death he was their stanch and unwavering friend. About 1851 or 52, Mr. Partridge, after careful and thorough investigation became a convert to Spiritualism, and soon after became associated with Dr. S. B. Brittan in publishing *The Spiritual Telegraph*, a paper devoted to the cause. A distinguishing feature of Mr. Partridge's character was his disposition to work for the promulgation of his convictions; hence his name was perhaps more often heard in the defence of the cause for many years than almost any other name; he also originated The American Spiritualist Alliance. He believed in organized effort for practical work.

I will now ask Mrs. Newton to read a letter from Mrs. Rathbun, also a telegram from Mr. Henry Kiddle, after which I shall take pleasure in introducing as the next speaker, Judge Nelson Cross, President of the American Spiritualist Alliance. Mrs. Newton then read the telegram from Mr. Kiddle, expressing sincere regrets at his inability to be present on account of sickness,—also the following letter:

DEAR FRIENDS:—The invitation to take part in the memorial service to be held in honor of Mr. Charles Partridge, who has so recently been promoted to his spirit home, finds me so circumstanced that I cannot accept, which I deeply regret, as I would like to add my simple tribute of his worth to that of the many whom I know will rise to honor his memory. Our cause has lost a faithful worker and a stanch advocate; so we express ourselves, and yet is "lost" the proper term? Will not our brother love the cause more—be even more in earnest for its advancement, and from his enlightened standpoint will he not the more effectually labor to redeem humanity from all that degrades and debases it? We feel assured that Bro. Partridge is not "lost" to us. We shall feel his presence and by it our feet shall be hastened in our walk toward the light of revealed truth. I shall be with you in spirit, responding amen! to the eulogies of love, good will and commendation which we know will flow spontaneously from the lips of those who are privileged to offer their memorial in just praise of one so honest and loyal not in Spiritualism alone, but in every good work which commended itself to his reason and respect.

Yours fraternally,
MRS. MILTON RATHBUN.
Mount Vernon, N. Y., Feb. 7th, 1885.

The President then introduced Judge Cross who spoke as follows:

My friends, I am glad to be able to bear testimony to the good works of the great and good man; whose memory we have met to honor this day, but I thought the part assigned me was that of a gleaner over this field of good works after the reapers should have gathered the harvest. But even here I find enough, and more than enough, to occupy your attention.

Charles Partridge was one who was not so shelled in with the dogmas of old religious beliefs as to prevent him from giving a free and fair investigation to the evidences of the new light which was first announced to the world through the instrumentality of the Fox sisters nearly forty years ago; and once convinced, he had the courage to announce his convictions to the world, and live by them to the end. It was through his influence that the Fox girls were induced to come to New York and submit to rigid investigation, even of skeptics, that the evidences of the new gospel might be verified and spread over the world. One of these remarkable instruments we have here to-day upon this platform; and although ripe in years and rich in good works, she will pardon me for alluding to her as one of the Fox "girls," by which name they have passed into history, and that history has been crystallized and made enduring by the volume which I hold in my hand, "The Missing Link," by Leah Fox Underhill.

When Charles Partridge became convinced of the truths of modern Spiritualism, he felt it a duty to go out into the world and make them known to his fellow men, for it taught him as it teaches millions to-day, that life once begun here is unending and goes on forever through endless periods of progression; that there is no death; and if Spiritualism taught no other truth, this alone in this age of skepticism and doubt is invaluable.

Within a few days I have examined the volumes of the *Spiritual Telegraph*, one of the earliest, if not the earliest weekly publication devoted to the Spiritual Philosophy, and I may say without prejudice, that it was one of the very ablest publications of its kind ever put forth. This publication was begun by Mr. Partridge and the late Prof. S. B. Brittan, and was continued to the ninth volume. In running through these volumes I find that Mr. Partridge was not alone a publisher, but also a contributor of many vigorous articles to its columns.

In his manners, when surrounded by harmonious conditions, he was as simple as a child, but let him once be aroused by a sense of wrong, not so much to himself as to others, and he was a very Cromwell in the energy of his terms and the strength of his denunciation. Although his walk through life was humble, he was fitted for almost any station, and would have filled the highest places with honor. But he preferred to go into the byways among the poor and destitute, and minister to their wants—not for fame nor the world's applause, but unheralded and unknown even to his most intimate friends; for when he gave with open hand, he never boasted of his charities.

I knew him well and can bear testimony to his good deeds. It was by his invitation and at his house that a number of gentlemen convened to consult together as to the best methods of formulating the truth of modern Spiritualism, to which he devoted so much of his life. This was the beginning of the organization known as the American Spiritualist Alliance, of which he was always an officer and a zealous member! He, too, was the founder of the Conference which now meets on Sunday afternoons in this hall—the oldest spiritual society, it has been said, in this country.

In the largest sense of the term Mr. Partridge was a humanitarian, doing for others all that lay in his power, out of his love, helping those who seemed to be unable to help themselves. I have been with him to that noble institution, the Juvenile Orphan Asylum, located on Washington Heights, where little children of both sexes gathered from the slums of this great city, are clothed and educated and taught useful occupations, fitting them to make an honest living before being sent again into the cold world. He was one of the founders of this institution and held his place on the Board of Trustees to the end of his days. He was also a Trustee of the Society for the Prevention of Crime, and his heart was in these noble works more than in any other. We find him actively in the field everywhere where good is to be done or reformation effected.

Now I will turn to some of his own sayings which I have transcribed from his published works that he, too, may tell you to-day out of the past. I find the first volume of the *Spiritual Telegraph* was published in 1852, and was continued for some years. From the preface of the first volume I gather these words, and they are true words, stating it to be "The most interesting and complete history of the great spiritual reformation of the nineteenth century"; and the preface of the last volume also states the whole to be "a record of the most astounding and important psychological and spiritual developments of the age."

The subject of prison reform was one which deeply interested Mr. Partridge. It may be said to have been a hobby with him, and a good one it was. In an article from his pen upon this subject as early as 1854, I find the following language:

"Prison discipline must become less vindictive and more reformatory in its character. We should seek rather to develop and educate the man than to crush and brand him. Society never comprehended the capabilities, the relations and value of an individual soul, or how far the present and future well being of every other soul is involved in its existing condition, its natural growth and future development."

He was for several years a member of the New York Prison Association and devoted much of his time and energy to effect the reform he advocated. Many of you have heard him from this platform in his advocacy of a radical change in the conduct of lunatic asylums, especially in the treatment of lunatics themselves, many of whom he declared were not of diseased mind, but rather obsessed in a manner susceptible of complete cure and restoration to their normal state under proper treatment.

In speaking of organization among Spiritualists in 1856, he gave utterance to this sentiment, worthy to be inscribed upon his tomb: "Living truth needs no pompous show of coercion; its natural growth is by attraction."

I believe I hold in my hand the last note he ever wrote. It is addressed to me rather in a representative capacity than a personal one. It expresses his desire to devote to the American Spiritualist Alliance a tract of land encircling a beautiful lake in Lewis County, in this State, and to give to the Society also a quantity of books, being for the most part the bound volumes of the *Spiritual Telegraph*, to which I have alluded, and asking me to come to his house prepared to make and have executed a proper conveyance of them. In compliance with this request I repaired to his bedside; but he was then too weak to carry out his intentions, and he requested me to come again when he would be stronger. I did go again, but the spirit had flown.

Perhaps the man who knew him best among men was his long-time associate and partner in the publication of the "*Telegraph.*" This man was the late Professor Brittan; and if one man ever comes to know another through and through, it is his business partner who has stood beside him in trials and difficulties for years. I will read what Prof. Brittan says of Mr. Partridge in dedicating to him the volume of debates published in 1853, known as the "Brittan-Richmond Controversy, Pro and Con Spiritualism." It is as follows:

"Permit me to acknowledge in the manner of my choice, that in every circumstance of trial, I have found you willing and ready to battle for an honest conviction, in an undisguised and magnanimous spirit and at your own cost. It is for this, especially, that I desire on the present occasion to testify my respect for your character. I am happy that wealth has neither corrupted the integrity of your nature, allured you to a life of useless indolence, nor diminished your sympathy for the wayward and the destitute; but that on the contrary, it has prompted you to go out into the dusty highways of life, and the great thoroughfares of the world, to vindicate the truth, and to relieve the poor. Therefore do I regard you as a consistent friend of Human Progress; and I beg leave to dedicate my humble labors in the following discussion, in a special manner to yourself."

In the year 1854, Mr. Partridge attended a temperance convention held in Auburn, in this State, on which occasion his fellow travelers, the Rev. E. H. Chapin and Henry Ward Beecher, were the orators of the day. In a published letter of Mr. Partridge alluding to this event, he says: "It is a prophecy of a reform which shall bring all denominations and Christian ministers upon one common platform, around which people of every nation, kindred and tongue shall meet together in harmony and love." It was his belief that the religion of Spiritualism is designed to be the one all-absorbing truth, upon which all races of men will agree, and thus put an end forever to those religious contentions which have so long disturbed mankind and given rise to so much bloodshed and cruelty.

We should not mourn that this our old-time friend,
So full of years and honors nobly won,
Along the humble walks that worldlings shun,
Has found the open door—the peaceful end,
Now that his work is done.

He was the poor man's help; the needy's stay,
To such with open hand he freely gave;
Nor looked for recompense or favor, save
The will to do and strength to keep his way,—
Sturdy and true and brave.

He knew no fear of God, but reverence, strong
As was his love of honor and of right.
Nor feared he man or State—to his full height
He walked among his fellows, his life long!—
seeking and giving light.

The President next introduced Mrs. Mary A. Newton who read the following message from Dr. S. B. Brittan, given through the mediumship of Mrs. Nettie C. Maynard of White Plains, who has been for several years an almost helpless invalid, but still retains her remarkable gift of mediumship.

THE MESSAGE.

LADIES AND GENTLEMEN.—It seems fitting that the early friend and associate of the gentleman and brother you have gathered together to honor by this memorial service, should say a few words befitting the occasion; but compelled as I am to transmit my thoughts through the organism of another, an invalid, I must necessarily be brief, and consequently fall far short of what the occasion demands, and what my own sympathies would prompt me to express.

Charles Partridge was one of the early exponents of that truth revealed to the world in definite form through what was known as the "Rochester rappings," and in those early days was associated with me for a time in the publication known as *The Spiritual Telegraph*. While we were associated together in this and other publications, the intimacy growing out of our business relations and the ties, the result of a common sympathy in religious ideas, enabled me to know this man and judge of him, perhaps, better than those who knew him in later years.

When Spiritualism was young it required some moral courage to openly advocate its claims when all who were bold enough to so act and avow their belief in its wondrous teachings were treated with derision, if not considered to be of unsound mind. To you, my old friends and associates, I need not say that Charles Partridge was equal to the demands of the hour. He gave freely of his time and means, the investigations of his well balanced mind, and if in later years he was less conspicuous in his labors for the promulgation of the truth, he was one of the first to accept it; his interest never wavered therein nor did his belief falter.

Of his business integrity and his manly character, you have received the testimony of those less prejudiced in his favor than one who learned to know and love him in early years as did myself. I am here to speak more particularly of that change that has come to him and which you are commemorating today. The hand of the angel Death had scarcely stilled the pulses of his mortal body, ere his spirit felt the rythmic thrill of the new life that called into being the full consciousness of those spiritual powers and energies that never die. The form of clay was still and cold, but Charles Partridge, the man, lived and looked upon the welcoming faces of old friends and the angelic forms of arisen loved ones, and he realized the true meaning of life. Words fail when we attempt to paint the sorrowful parting by the death-bed of the beloved, and the blind eyes of the dead are not more dim than those of the weeping mourners that strive to pierce the vail that hath fallen so mysteriously between them and their dear one, and silence is the fitting language for such a scene when no knowledge of Spiritualism is there to touch the clouds of sorrow with the golden light from that land where there is no death.

But who shall presume to speak of the joy of the newly arisen one, who realizes in all the fullness of renewed being, that the hand of the destroyer, so-called, has taken his own and placed it in the deathless clasp of those gone before him to the home of many mansions. Your friend and brother is still too much in the early morning of his transition to enter upon the new and wondrous duties of the noonday of life; but his whole spiritual nature is thrilling with the song of eternal joy that finds such ready entrance to the soul of the great-hearted, when realizing fully for the first time the breadth, height and depth of God's infinite love as manifested through the realization of endless progressive life. In the light that now clears the mists from his spiritual vision, life's mistakes on earth and the misunderstandings of time are made clear and plain, and all his soul is thrilling with the infinite possibilities inherent in his and every other nature, and he will ere long join the great army of actual workers that co-operate with and will continue to aid you in the efforts to bring light and understanding to the human family.

Permit me to remind you that this is a season to remember that the early fathers, (if I may use the term) of this spiritual movement are passing away from your midst; that also the pioneers of both sexes are growing less in number year by year, and it behooves those remaining to encourage and strengthen the new workers coming on to the stage of action, to bear on the white banner of the new dispensation, as one after another of the brave color-bearers are compelled to lay it down.

While commemorating the virtues of the so-called dead, remember the virtues of those still living and struggling with you, and strengthen those less fortunate than was your ascended brother, that all true workers in this gospel of life may be enabled to fill their part and place worthily, even as he who went before them in the van.

In full sympathy with the purpose of your meeting and the hearty wish that all may emulate the virtues of him we meet in common to honor, I thank you in his name for every tribute paid to his manly worth. Dr. Hallock joins with me in cordially greeting old friends, while I sincerely remain,

Your brother and co-laborer,
S. B. BRITTAN.

Mrs. Emma Hardinge-Brittan was then introduced and received with hearty and enthusiastic applause. She said in substance she had rarely ever addressed an audience with such mingled feelings of pleasure and pain, pleasure in being privileged to render her feeble testimony to the worth of a noble gentleman, a gallant soldier of the spiritual army and an advocate of every good and useful reform;—but pain, indeed—a pain that no words could depict in being called upon to speak of a dear and time-honored friend as a mere memory, a reminiscence of past times of one who had left an empty place which, to the speaker's thinking, none on this earth, at least in this generation would ever be able to fill as he had done. "I miss him," she said. "Oh! how I miss his kind face!—his ever outstretched hand ready to give me welcome, the place for me to perform my mission, strengthen me in its execution, defend me against oppression and cheer me in the fulfillment of duty.

"During the quarter of a century that I have been engaged in working in the ranks of American Spiritualism, Charles Partridge has been to me an integral part of the movement. His name has been a tower of strength in its ranks, his courage has been its defense, his ample means poured out like water in its behalf, have opened up paths of effort for its advocates in which, by voice and pen, heart and hand, purse and person, Charles Partridge has been such a mighty linchpin in the advancing car of spiritual progress that I stand now in New York, the principal scene of his great, unselfish labors, dazed and confounded at his loss and realizing a void to which I cannot reconcile myself."

The speaker then went on to review the many directions of good and use with which Mr. Partridge had been most prominently connected. She highly eulogized *The Spiritual Telegraph*, the paper which he had founded, conducted and paid for during nine years; and told how it had fearlessly rebuked the evils, follies and impositions practiced within as well as without the ranks of Spiritualism, keeping the cause "clean and honorable," and freeing it from the fungi that like ill weeds ever spring up in the ranks of great reforms.

The New York Conference and public meetings, his own wide and unbounded hospitality, the circles he organized, his admirable rostrum speeches, published tracts, letters and writings, above all his brave and dauntless defense and protection of the first martyrs in the cause, the Fox family, the loss of friends, good name and reputation which he endured in this behalf, his social and commercial ostracism and the actual personal dangers which he had to bear in the incipiency of the movement, were all referred to with a pathos that brought tears to many eyes and a resistless energy which defied the power of this reporter to follow in detail.

Mrs. Britten concluded with a poem which it seems she can not reproduce, and resumed her seat amidst hearty applause, in which the spirits rapping through the mediumship of Mrs. Leah Fox Underhill, who sat by Mrs. Britten's side on the platform, joined most earnestly.

Judge Dailey, President of the Church of the New Spiritual Dispensation, of Brooklyn, was the next speaker, and said in part:

Mr. Chairman; ladies and gentlemen, I esteem myself exceedingly fortunate that I am afforded the opportunity of paying my respects to the man, Charles Partridge, whose memory you have come to commemorate by

Concluded on Eighth Page.

For the Religio-Philosophical Journal.

FROM DENVER, COL., TO THE CITY OF MEXICO.

Overland and Return.

The city of Mexico is not one of beauty nor a joy forever, but it is interesting to Americans on account of its history and antiquity and the great contrast it presents in its architecture as compared with cities of their own land. One may spend several months profitably and pleasantly in the metropolis and see something new every day. The ways and customs of the people are all strange and peculiar and even the faces of the crowd one meets with continually are a perennial study. You will see native born Mexicans of all types and shades of color, from the lightest blonde to the swarthiest brown of the Aztec Indian. I have mistaken the nationality of persons many a time thinking them Germans, Irish and French, and have hailed those whom I supposed to be native born Yankees, to find them native born Mexicans, understanding no language but their mother tongue.

Next after the cathedral, the Government palace is the most prominent edifice which occupies the entire side of the great square or Zocalo. There is nothing, however, to give it prominence, excepting as being the President's residence, for there is nothing imposing about it. It was built by Cortez or his descendants, and remained in the possession of the family many years, but was sold by them to the King of Spain for the use of his viceroys 322 years ago.

Not far away from the national palace is the National Museum, in which one may spend several days and be very much interested in viewing objects pertaining to the natural history, archaeology and ancient history of Mexico. The collections of antiquities and the cabinets of natural history are large and curious. The exhibit of Aztec pottery and photographs of ancient ruined palaces, evidence a civilization nearly as advanced as that of the conquerors. In one apartment may be seen the coat of mail and armor worn by Cortez; the chair, priestly robe and other articles belonging to Miguel Hidalgo, whom the Mexicans fondly call the Washington of Mexico, and who was the first to instigate a revolt from Spanish rule in 1810; the silver plate and other relics of Maximilian, also make a very fine display. In a glass case may be seen the mummified remains of a woman found bricked up in the walls of the inquisition, and crouched at her feet is the evidence of a crime, for which it is desired that you should believe she was smothered to death. It is of an infant half human and half canine. The old inquisition is now used for secular purposes, and numerous mummies have from time to time been found in the walls while repairs have been going on. In the court yard of the museum may be found articles too ponderous to find place under cover among which are grotesque stone idols and implements of various sorts, as also a sacrificial altar shaped like a huge mill-stone some nine feet in diameter by four feet in thickness. It is elaborately carved, and upon it thousands of human lives were sacrificed to appease the wrath or evoke the good will of the Aztec Gods and Godesses before the advent of the pale faces. Travelers in Mexico will not fail to be interested in the museum; though they visit it frequently, and admission is *gratis*.

For those who are of a literary turn the National Library is a good place to go to. It occupies what was the church of San Augustin, which as repaired is a fine and imposing edifice. The collection of books and parchments is very great, and one is quite surprised at the antiquity of many of them. Access is easily obtained and one is fully repaid for whatever time he spends therein.

There are numerous suburban resorts, all within easy reach by street cars, and no city in the United States is better supplied with that kind of public conveyance than is the city of Mexico. Chapultepec is one of the places of historical interest to Americans, some two miles out from the heart of the city. It was captured by our troops during the war with Mexico, on the 27th of September, 1847, and a monument erected to the memory of Mexican heroes who fell in its defense, is a prominent feature of the grounds surrounding the steep hill, upon which is situated the national military school, and a mansion that at times is occupied by the head of the nation. The house was vacant at the time of my visit, and workmen were making extensive repairs. I was told that Maximilian and Carlotta passed some of their time at this retreat. The view of the city and valley of Mexico from the roof of the palace or mansion was superb, and I lingered there for several hours taking in the beauties of the scene. There was a fine garden in the court and a wealth of rare flowers, samples of which I greatly coveted. A gardener present said he would not dare to pluck any for me, but that he would conveniently turn his back, and I could take a few! Chapultepec is ascended by a winding path and carriage-way lighted up at night by gas lamps, and sheltered from the sun by grand and beautiful shade trees. The grounds at the foot of the hill are extensive and filled with trees of phenomenal size, some of them being nearly forty feet in circumference. Pendant from their branches, long ribbons of the gray moss peculiar to Southern regions swung in the breeze, which were being diligently gathered by peons for the filling of mattresses.

The city of Mexico has been so well written up within the last two years, that scarcely anything new can be said. In some particulars it was a disappointment to your correspondent, and I would not recommend June or July as the best months to go therein. Shortly after reaching there the rain commenced. The air was damp and chilly, and the streets were lakes of mud, and at times almost impassable. The rain was not continuous, but it did not pour harder at the time of the flood than it did at the daily recurrence of the *aguaceros*. In the lower part of the city the water would suddenly overflow the curbstones and for hours the streets could be crossed only by fording, or mounted astride the backs of peons. During a good portion of July I found my winter overcoat to be a comfortable garment, and at night I slept under as much clothing as people in Chicago do in the winter. I was told that once upon a time the city was flooded for a number of years and that the streets were traversed in boats. How much truth there is in this story I do not know.

Another disappointment was the fruit. I made frequent excursions through the market-place, and found it abounding in fruits peculiar to different zones, just as I had previously been informed. I counted forty varieties one day, and they were all of Mexican production, but the tropical varieties lacked very much of having a tropical flavor, and those peculiar to the temperate zone were insipid to the last degree. Now this may all be different in the winter months. The fruit may be better, as the climate most certainly is, according to all accounts.

The cost of living is greater than it used to be and the blame is placed upon the Americans. No matter what goes wrong now-a-days the railroads and the Americans are responsible for it. The cheapest meal that can be had at a restaurant is twenty-five cents, and it is a very poor and scanty one. Ten cents will buy more and better food in Chicago or Boston then twenty-five will in Mexico. The style of cooking (I speak of restaurants) is as indescribable as it is execrable, and the bread the worst I saw anywhere else in the Republic.

The first Protestant missionary to visit Mexico and establish a Church there was Rev. Mr. Riley, of the Protestant Episcopal Church. Born in Santiago de Chili he was supposed to be eminently adapted to the work. He had large pecuniary resources of his own which he expended with a lavish hand and was furnished money without stint by wealthy churchmen of New York. He purchased a confiscated church of the Government, one that formerly belonged to the Franciscan order of monks at a cost of $80,000. Its first cost was probably five times that amount, for it is an immense structure. After a few years he succeeded in being made a bishop, and had a bad attack of the big head. He quarreled with his clergy, and he assumed airs and introduced practices not pleasing to them. He at length cut loose from the Episcopal Church of the United States and established the Episcopal Church of Mexico, continuing to receive largesses from New York churchmen, who were not aware of his doings. His success has been very poor. Having been the first missionary, and favored with the largest and most imposing temple, and supplied with abundant means he has made a very poor showing. The Methodists have a mission there, a good church, a printing office, and publish a creditable monthly called the *Abogado*. They also have a female orphan school. The Methodist Church (South) and the Presbyterians likewise have flourishing societies there, and the latter appear to take the lead of all other denominations in push and perseverance, and in the Northern part of the Republic they have established more churches than all the others combined. The Mexican papers affect to look upon the missionaries as Yankee emissaries, sent out by the United States Government to gain an influence over the people, and they can never say anything bitter enough against the accursed Protestants. Nevertheless Protestantism is gaining a foothold, and it not infrequently happens that a Protestant minister is asked to conduct services upon haciendas where hitherto only Romish services have been celebrated. Owners of large haciendas generally build a church for the accommodation of the hundreds in their employ, and one near Zacatecas containing over 600 employes was turned over to Protestantism, church and all, in 1882.

I came in contact with no Spiritualists in the city of Mexico, although it is quite certain that there are many there. Not many years ago an able paper was published there, bearing the name of *La Ilustracian Espiritista*, but I learned that it suspended publication a long while since, and I could get no trace of its editor.

Toward the end of June and the beginning of July the rains increased in heaviness and frequency, and for several days many miles of the Mexican Central tract were under water and traffic almost entirely ceased. Mud and dampness were everywhere, and malaria got in its work on the unacclimated, and your correspondent fell sick, among many others, and was taken to a French Hospital. This beneficent institution, although established by the French and for the French, admits other nationalities within its walls, and kindly cares for them. For many days I lay there in silence and solitude, my mind dwelling on the possibilities of never again seeing family, home and friends. The days were long and the nights were longer, but at length I pulled through. I was daily visited by a little dumpy French doctor, who administered quinine in larger or smaller doses as the occasion required, and at length appointed the day when I might leave the hospital. By degrees I began to take in my surroundings, and I observed that I was lying in a large room used as a library. There were many shelves filled with books in the French and Spanish languages for the use of convalescents, and they had evidently passed through many hands. The room was well furnished, but everything had a damp feeling and a musty smell. Since I had entered its walls, others had passed out, borne to their long homes. At length the day for my release arrived, and with a tottering step I gained the street with a gladsome heart. Gathering together my effects, I left the city on the following day for the Northern country via the Mexican Central Railroad. By noon we had reached a dryer, balmier atmosphere, and I felt that I had a new lease of life. We arrived at Lagos in the evening where I was fortunately detained for several days, for I needed the careful nursing of a friend whose acquaintance I had made on my downward trip. He was the head carpenter at this point, employed to oversee the building of a depot. He was provided with a portable house and had many comforts unknown to most Americans in the employ of the road. From Lagos to Encarnacian was a ride of a few hours in a box-car—the end of the track. From thence to Aguas Calientes I made the journey over a dreary road in freight and supply wagons belonging to the railroad company, and it was made no more cheerful by the knowledge that several murders had been committed along the route not three weeks before. On my way to Mexico I met in Encarnacian a German who had just recovered from the small-pox. A few weeks later, while attempting to go to Aguas Calientes alone, on horseback, he was killed and robbed. On reaching the spot where he was killed, I remembered passing the same place alone on horseback a few days before his taking off! I did not feel quite at ease that night as I camped with my swarthy companions, but day dawned and I was still in the flesh, and at noon I reached my destination. On the next day a painful ride of fourteen hours brought me into Zacatecas, and it seemed as though every bone in my body were broken. And that was just what the matter was. I had got an attack of the "breakbone" fever that I used to hear so much about in the Southern States, but never experienced. This caused a detention of several days. The good Dr. De Jessi, who looks after the body as well as the soul, understood my case and soon put me upon my feet.

As the doctor was going out one evening to his church prayer meeting, I saw him place a derringer of good calibre in his pistol pocket, and I questioned him as to his reason for doing so. He replied that he never went out without being armed, to church or any where else. He said he was hated by the Catholic priests and the rabble, and that if they had no respect for him, they had a very wholesome respect for powder and shot. His church, he said, had already been established when he took the field. Those who had preceded him had often been greatly molested,—their meetings had been broken up by mobs who broke windows, threw missiles, burned their books and at one time made kindling wood of their organ. But the Doctor had the Governor's support from the beginning. At one time, shortly after taking possession of the church in which his Congregation now worships, and which was once the Convent Chapel of the San Augustin monks, some men were discovered trying to force an entrance under the same, through the sewer for the purpose of blowing up the building, but were discovered in time to prevent the disaster. The criminals were severely punished, and since then the mission has not been molested, but for a long time after, troops were stationed in the church by the Government for the protection of the little Protestant band.

On a bright Monday morning I mounted a diligence for Fresnillo, arriving early in the afternoon. This place is a mining village, and has produced much of the precious metals in years gone by. On the way we passed through places said to have been infested by cutthroats and robbers in times past, and I fancied that several of our passengers were nervous until we were safely within the limits of the village. On the following day we again set forth in the darkness, and at nightfall reached Villa Ortega de Rio Grande, the end of all staging. Several hundred miles must yet be traveled before reaching the Northern end of the Mexican Central Railroad, and how was it to be accomplished?

REYD.

[To be continued.]

Psychical Research.

To the Editor of the Religio-Philosophical Journal:

I have been deeply interested in the communications published in your valuable paper, in relation to psychical phenomenon, advising an analytical and scientific investigation of the subject. I sincerely hope that the interest awakened may not die and leave it as little understood as it has been in the past. That the subject should be better comprehended than it is at present, is a well established fact, and a school or society for a scientific study of it and its intangible, impalpable and ofttimes disastrous influence upon members of the human race, is needed, and should be organized upon a firm and lasting basis.

An analysis of this subject would embrace a wonderful array of adjuncts, each, seemingly, independent of all the others, yet all so closely allied and interblended that no dividing line can be drawn to define their independent action. It would naturally include the strange phenomena of what has of late been named "Telepathy." The action of one mind upon another, the correlative degree of which cannot be determined by any known method of scientific investigation, should receive more attention than it does at present.

As we tread the mazy pathways that lead into the undefined realms of the mind or the sphere of mental capacity, and attempt to fathom the depths of its action and define the results of the intricate relationships of the many adjuncts connected therewith, we encounter so many obstacles that prevent any real progress, that we become discouraged. Every attempt to awaken any special interest falls lifeless and a solution of this great problem still remains, wrapped in the illimitable womb of the future.

I think it impossible to determine the independent action of even our own minds upon any subject. The illimitable and undefined realms of space, it is generally conceded at the present time, are peopled with an immense number of sentient beings who are invisible to mortal eyes, some of whom have the power to play upon the brain of extremely sensitive organizations, through the laws of psychology, and are thereby enabled to give expression to their thoughts or to further any plan that they propose to originate and carry to a final consummation. This host of spirits, according to the philosophy of Spiritualism, still possesses all the peculiar characteristics which was their divine inheritance in earth-life. It must, therefore, be admitted that the stratas of human life are as varied there as here; that in the spheres of spirit-life there must be those whose moral characters are not of the highest type; that all the elements that go to make up the moral and intellectual status of each individual on this plane of existence, are equally active after they have crossed the invisible line that hides them from mortal sights. If they have been selfish and avaricious here, they are the same there; if they have been unprincipled and immoral here, they are the same there; if they have been devoted to any especial view of life and its relations here, they still hold tenaciously to the same view there. All this may seem irrelevant to the subject before us. Not so. If there is either palpable or impalpable contact and intercourse between this sphere of action and the other; if there are invisible denizens surrounding us and directing our movements; if there are those in spirit-life who can, through the laws of mesmerism or psychology control persons here, and give expression to their thoughts, either orally or in writing; that can impel one to personate them, or do what ever they, the spirit desires to do, work out any especial plans or purposes that they may choose to map out, the law must be equally potent for all, the bad as well as the good, and for impure and unholy results, as well as for high and holy ones. The especial subject becomes for the time being measurably irresponsible for their utterances or whatever they may do.

If an amanuensis is employed to write what another dictates, the amanuensis is not responsible for the utterances of the employer, however absurd the sentiments expressed. The amanuensis is only the messenger to convey to paper the thoughts of the one who employs them, and has no voice in relation to what is written. However, we think that when men and women come to the front as public teachers, as exponents of a grand philosophy, that should ever have in it the elements of morality, truthfulness, purity, honesty and integrity, that whatever they may say or write, should be of a character to command the respect and confidence of all classes of people.

Those who claim to be mouth-pieces for the high, holy and pure, from the heavenly spheres, should so live that their lives may not give the lie to their claim of angelic guidance and inspiration, and every thought expressed should receive due consideration before being given to the great public as truths.

In the able lecture by Alaric A. Watts, published in the JOURNAL of the 24th of Jan., he says: "In a certain frame of mind or phase of feeling the Spiritualist is laid often to the temptation of a particular class of spirits, that possess the power of neutralizing the processes of the reason, by operating magically upon the will; spirits that possess the subtile power, by infusing themselves into the perceptions and will, of confirming the human being in any opinion which it is his desire to maintain, and to give to any estimate of things, however erroneous, the aspect of truth. If this is true (and I believe it to be) mediums or those who possess extremely sensitive organizations and who invite the supermundane influences must be more susceptible to these psychical laws than others; and may not much that is detrimental to the best results and highest interests of the spiritual philosophy and the fact of spirit control and influence, be traced to this cause. We may say that every one should be strong enough to ward off these adverse influences. Too true; but remember that, however strong one may be to battle with visible foes the action of the subtile, invisible forces, that play upon the brain of the sensitive, wind their magnetic chains around and about the lives and mentalities of those in earth-life with such an impalpable and intangible contact, that the victim sooner or later bows in weak submission to their subtile power.

This subject requires too much time and space to allow me to dwell upon the many points of interest connected with its elucidation, and I hope that others who have given thought to it, may again come to the front, and awaken an interest that will result in the organization of schools or societies for a thorough scientific analysis of this interesting and important science of the soul.

With many kind wishes for the prosperity and success of your valuable JOURNAL and for the peace and happiness of your own household, I ever remain fraternally yours,

HELEN MAR.

For the Religio-Philosophical Journal.

Spirit Phenomena.

BY GEO. F. A. ILLIDGE.

> Can it be?
> Matter immortal? and shall spirit die?
> Above the nobler, shall less nobler rise?
> Shall man alone, for whom all else revives,
> No resurrection know? Shall man alone,
> Imperial man! be sown in barren ground,
> Less privileged than grain, on which he feeds?
> —YOUNG'S *Night Thoughts*.

In his admirable "Book on Mediums," Allan Kardec says: "The incredulous object that the fact of raising tables without a support is impossible, because it is contrary to the law of gravity. We will answer them, firstly, that their denial is not a proof; secondly, that if the fact exists, it may well be contrary to all the known laws; that would prove one thing, that it must rest on unknown law, and that those who deny cannot pretend to know all the laws of nature."

I have invariably found that the most bitter opponents of Spiritualism are those who are either entirely ignorant of its phenomena and philosophy, or have at one time or other been duped by some itinerant vendor of transparent humbuggery, under the guise of spirit phenomena. There are also a large number who ignore the testimony of millions, on the ground that for such occurrences to take place as are accredited to the séance room, would be contrary to the known laws of nature; forgetful of the fact that man has but an infinitesimal knowledge of what is, and in his present stage of development would be incapable of grasping and comprehending the laws of the universe as a whole; consequently must, little by little, advance and appropriate, as best he can, the grand truths as they are revealed. That Spiritualism is the golden key which shall eventually, slowly, 'tis true, but surely, unlock the arcana of nature, I fully believe. That astounding, and I might say almost incredible, phenomena occur from day to day needs no statement at my hands. I am only surprised that there are any who can see and still doubt; but nevertheless such is a fact, and I might add a fact equally as strange in a metaphysical point of view as the phenomena is in a scientific one. But unreasoning bigotry cannot suppress a truth because it seems beyond the power of comprehension, any more than it can forbid the wind to blow because invisible. There was a time when I looked with doubt at an individual who professed to be a Spiritualist, but never derided nor pointed the finger of scorn for I "knew not," and many, many strange and unaccountable occurrences, classed as "spontaneous phenomena," would loom up before me and I would inwardly say: "After all there must be a foundation of fact." But, again, I would argue that my imagination was doubtlessly over-excited and those around me deceived. Later in life, however, I investigated and became convinced to the contrary; to-day I look upon a Spiritualist as either a philosopher or a fool. The intelligent and critical Spiritualist I consider far in advance of the orthodox Christian who

> ...."Wears his faith but as the fashion of
> His hat; it ever changes with the next block."

Or the average college professor who in his ignorance of the subject assumes the whole phenomena to be illusion, unconscious cerebration, or fraud and persistently refuses to investigate, thus rendering pertinent the good old apothegm of Gray:

> "By ignorance is pride increas'd;
> They most assume who know the least."

The gullible Spiritualist or "camel swallower" who accepts anything and everything purporting to emanate from spirits, devoting much time to writing long dessertations on his experiences with "Dr." this or "Madame" that, who have been imposing on his credulity and over-exciting his imagination in a dark or dimly-lighted room, by the presentation of poorly disguised tricks, I look upon as a veritable species of the genus known as cranks. That more than one specimen of the latter are to be found either directly or indirectly connected with the editorial staff of some of the publications devoted to Spiritualism, is a lamentable fact, but nevertheless does not invalidate the underlying principle of the philosophy of Spiritualism, though its growth may be, and doubtless is, retarded thereby. In fact I am informed that in one instance a firecracker was placed under the chair of an editor of a Spiritualist magazine by a party known to me, during a sitting with a skillful prestidigitator, and its sudden explosion caused the gentleman to jump as though shot up from a spring trap. Without investigating the cause of the detonation he attributed it to a violent manifestation of spirit power brought about by the "explosion of magnetism."

But I am digressing and the object of this article is to recount, in part, the results of one or two séances under conditions which precluded the possibility of fraud or collusion. Perhaps later on I will furnish the readers of the JOURNAL with accounts of a variety of spirit phenomena witnessed by me under "proof" conditions, and of spontaneous manifestations, the occurrence of which are well authenticated.

THE MOVEMENT OF INERT MATTER.

During a brief stay at Neshaminy Falls Camp Meeting, in August, 1883, I had several sittings with Mrs. S. E. Patterson, then of Pittsburg, now of Philadelphia. Some of them were satisfactory, some unsatisfactory. The one to which I shall now refer occurred in the evening at eight o'clock. I sat alone with the medium. Soon after taking our accustomed seats at the table, in a brightly lighted tent, loud raps commenced and many questions were answered. I also received by independent writing short replies to various queries written on small slips of paper, folded compactly and placed between two slates which were locked. These phases, however, were common during my sittings and on the evening in question I mentally determined on invoking the spirits to give me an absolute and indisputable manifestation of their power to move ponderable matter without contact. Accordingly, with a special object in view, I asked the spirits to move the table to the center of the tent, Mrs. Patterson and I meanwhile resting our hands lightly upon it. They responded by raps in the affirmative and immediately moved it in the direction indicated. When it reached the center I asked if the medium should stand at one end of the tent, directly in front of the table, and I at the other if it would, without contact, return to its starting-point. Two raps indicated "don't know." I then asked if the spirits would try; three raps were given. As Mrs. Patterson turned to go to the end of the tent assigned her I requested that the table be tipped and its contents (slates, pencils and paper) thrown on the floor, which was immediately done, to the chagrin of the medium. By this time we had each taken our respective places—several feet from the table, which remained in the center of the room. Suddenly there was a tremulous motion, then it began to twist by jerks, then to move in a straight line, gradually increasing its locomotion, until almost noiselessly it glided to its point of demarcation. Mrs. Patterson then, without contact, requested that it turn around and assume its regular position. One rap indicated that it would not. I then made the request which was complied with.

A noticeable feature of the séance throughout was the fact that the requests of the medium were invariably refused and mine granted, as though to demonstrate that the spirits were striving to satisfy the investigator and not Mrs. P. As soon as the motion of the table ceased I, addressing the spirits, requested a repetition of the phenomenon in the presence of a friend. I then went to the tent of A. McKinley, Esq., of Palenville, N. Y., and together we witnessed a modified repetition *i. e.*, the movement of the table without contact. The spirits stated that their power being well nigh exhausted it was impossible for them to manifest as powerfully—which unquestionably was the case. Now, here was a case of the movement of ponderable and inanimate matter which for the time being seemed endowed with life and intelligence; at any rate intelligence was manifested outside of the medium and myself, thus giving assurance of an intelligent cause, for the movement of the table in answer to my request was unquestionably an intelligent manifestation. Was this a case of "unconscious cerebration," "delusion" or "deception?" Will some theological or scientific savant who ignores the spirit hypothesis answer?

Still more remarkable manifestations of spirit power were witnessed by me on Monday, the 15th of October 1883, through the mediumship of A. H. Phillips, M. D., at 30 Worcester Square, Boston. About two o'clock in the afternoon, I called and requested a sitting, taking with me two slates which I had purchased and hinged. Dr. Phillips is unquestionably one of the best, if not the best, sensitives it has been my good fortune to encounter. His particular phase is

INDEPENDENT SLATE-WRITING

which in my presence was obtained under strict test conditions and without the use of pencil. On entering the séance room Dr. P. bid me be seated at the table, as carelessly he leaned against the mantle piece a few feet away. I then wrote on a slip of paper the request that a certain spirit friend would write her name between the slates, carefully folded it, and placing it between my own slates, which had never left my hands, I told the Doctor I was ready. "All right," he replied, "hold the slates and await results." Shall I not put a piece of pencil between them? I inquired. "Unnecessary, I never use pencil at my sittings." I then grasped the slates with both hands laterally, conversing meanwhile with Phillips, who continued to lean against the mantle piece. In about three minutes I heard a stratching sound between the slates. Very distinctly, at the same time I could feel a slight undulation, upon the cessation of which three raps were heard on the table. When I opened the slates, in plain bold characters in the center of the inner surface of the outer slate was the name which I had requested. Here then was a remarkable and intelligent phenomena, produced without contact of the sensitive in whose presence it was obtained, and without his ever having touched the slates. By my request Dr. P. then seated himself at the table opposite to me. Taking two of his slates I cleaned them thoroughly, put them together and held them in the same position as the others. The medium then took a lead pencil and resting a finger on one end held the other against the outer surface of the slate towards him. Immediately writing commenced on the inner surface and upon opening the slates at the given signal, three raps, I found the inner surface of each slate completely covered with a message of a private nature and touching on a subject of which I am morally certain the medium knew nothing. In this manner I received several interesting communications from the spirit addressed, together with communications written inversely, and in the regular way, through the Doctor's hand, while he was at times looking at me and talking. Loud rappings were also heard in different parts of the room, and many answers to questions given in this way.

I have again and again requested, John W. Truesdell, with whose methods of producing slate-writing I am well acquainted, to get me, if only a scratch, under similar conditions, but he contents himself by saying, "It can't be done."

It is to be regretted that Dr. Phillips, who is a young man, has given up the practice of his mediumship and, as I understand, now devotes himself exclusively to the practice of medicine. The last I heard of him he was at Philadelphia, but wherever he is, I hope he will become convinced that he cannot devote his life to a nobler or more humanitarian work than that of disseminating the knowledge of immortality. More anon on this subject.

New Haven, Conn.

The most heavily loaded infantry soldier is the Swiss: When fully equipped he carries a load of 34.405 kilogrammes, while the Russian carries 31,368, the Italian 30,540, the English 28,308, the German 28.250, the French 27,750, and the Austrian 27,720.

Horsford's Acid Phosphate.

INVALUABLE AS A TONIC.

Dr. J. L. PRATT, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tonic is indicated."

Woman and the Household.

BY HESTER M. POOLE.
[128 Greenwich Avenue, New York City.]

THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds,
And rarer of the bad ones,
And sing about our happy days,
And not about the sad ones.
We were not made to fret and sigh,
And when grief sleeps to wake it,
Bright happiness is standing by—
This life is what we make it.

Let's find the sunny side of men,
Or be believers in it;
A light there is in every soul
That takes the pains to win it.
Oh! there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand:
This life is what we make it.

Then here's to those whose loving hearts
Shed light and joy about them!
Thanks be to them for countless gems
We ne'er had known without them.
Oh! this should be a happy world
To all who may partake it;
The fault's our own if it is not—
This life is what we make it. —*Anon.*

WOMAN'S PERPLEXITIES.

"Oh! dear," sighs many a woman, as her eye glances over this column, "what can we do for others? The cares of our own households eat up our very lives. We can be nothing but housekeepers."

It is true, no one but a housekeeper, knows what are her perplexities.

The present tiresome way of going through the week's work, is something which the independence of man,—and his power of working out his plans, would long since have relegated to the past. It is monotonous, cumbrous and only worthy of the civilization of Egypt. A certain amount of drudgery attaches itself to every form of work, but it ought to be reduced to its minimum. Then, the spare strength and time can be devoted to cultivation, philanthropy and spiritual unfoldment.

The true way to keep house and bring up a family of children, is one of woman's problems. How much time, money and strength are to be devoted to comfort, how much to mere appearances, and how much to intellectual, ethical and spiritual purposes? The answer will vary according to the taste and aspiration as well as the development and the amount of income to be spent.

Of one thing we may be sure: that money spent on display, or for impressing one's neighbors, will never be a blessing. They who have the means, however, owe it to themselves and their children, to have things about them as tasteful and lovely as circumstances will allow. For we are on earth, first of all, for development. A rounded, sweet and cultured spirit needs the best things in nature and art as helps in its upward career. Nor does the unfortunate fact that many a beautiful soul has been compelled to struggle upward and outward through great deprivation, affect the truth of my statement.

The soul craves beauty; it is our birthright. The developed person understands that loveliness is only the external form of internal harmony and beauty. It is, or should be, the material expression of a spiritual truth. She only deserves beautiful things who is capable of living a beautiful life. In all our aspirations, it is the perfect ideal which is the magnet.

As we look forward to that Better Life beyond this brief existence, do we not picture its fragrant flowers, its enchanting music, its murmuring seas, its glowing skies, as a necessary setting to those lovely angels whose every movement is a melodious expression of goodness? Do we not believe that a portion of our activity will be spent in searching for the sources of beauty, and in trying to understand the laws which govern it? Home-keeping satisfies also a natural longing. We need the sense of rest, protection, affection, the daily interchange of family and social life. They are calculated to feed and develop all there is of good within us, if we are rightly related to one another.

THE DANGER.

The danger lies in being overwhelmed by cares. We are buried under many burdens. Too many things are done under one roof to be done well. It is a fact that inventions, like comets, drag along tails after them. New scientific appliances make new wants and increase labor, while they shorten that one particular labor. Moreover, they need intelligence to manage them, and that requires the house mistress to do the work herself.

I see no way out except through co-operation of some kinds of work, and the simplification of others. The bread-making and laundry work are the first which must go.

In the days of Queen Bess, a palace had neither glazed windows, nor stoves, nor flooring. The walls were hung with tapestry which needed no change for centuries. The straw on the beaten earth was occasionally replaced with fresh litter, and there was neither scrubbing of floors nor *sweeping* and *beating* of carpets.

My lady, stately and gracious, wrought with her maids, Penelope like, upon her endless broidery. Through the long, slow years her unhasting fingers drew the needles in and out as steadily as the shuttle of Time itself. And the peasant's necessities were so simple that no rude frontier cabin but would to-day be luxurious beside their homes.

The placid brain of the old world was never troubled by the thoughts which vex us now. The sharp, clear atmosphere of our age and country, have instituted a new order of things. Another set of wants are developed in every direction.

HOW IT AFFECTS THE HOUSEHOLD.

Woman's activities are made up of a countless number of little things. A mental tension serves to keep her unduly sensitive. Every nerve surface is exposed. Multiplied demands leave little time for her naturally tender and loving spirit to draw from the great reservoir of Infinite Love, the sweetly healing power of which is so necessary to any true repose, culture and unfoldment.

The spirit of the age, like a monster polyp, stretches out its tentacles in all directions. Thought soars to Heaven, it sinks to the nether world. And Woman has dared to think, to do and to be, as never before. She is feeling her way in the midst of all this growth, not harmoniously,—no change can be that,—but with less friction and tumult than might be expected. The household still remains as the center of human life. The Home continues to be the ideal place of refuge amidst all change. Friend, sister, mother, wife,—these are golden words, and shall grow more so through all time. And it rests with the feminine side to develop more and more unto the spiritual order of things. Womanhood must finally strike that key which runs through earth's jangling noises, inspiring sweetest music, even from the cabin on the prairie to the proudest mansion of the proud old world.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SOCIALISM. By A. J. Starkweather and S. Robert Wilson. New York: J. W. Lovell Company.

This book is an intense expression of the agitation which prevades the thinking workers of the present, and is prophetic of the turmoil, not to say anarchy, which awaits the future, unless wise statesmanship solves the problems which are with rapid development coming to the front. It is as radical as the most ardent statements of Henry George, and in many instances as misleading and unjust. It advocates most vital changes in our policy of government, as the abolition of the presidency and senate, the latter being regarded as an oligarchy, an impediment to a free government; and it favors the election of one legislative body by the direct vote of the people. "In other words [p. 40] we must have instead of the present capitalistic and individualistic system of production and distribution, governmental co-operation, governmental production and distributions; that is, the whole people of a country, in their collective capacity, shall produce and distribute everything like a great stock company, only infinitely wiser, stronger and more competent."

Such the authors call "a few modest changes," and expect by them to destroy all party distinctions, political chicanery and fraud, for "then monopolists would not nominate candidates whom they knew would be certain of defeat, and who, if elected, could pass no laws in the interest of their masters, unless sanctioned by a majority of all the voters, and them it would cost too much to buy; in fact the majority are so honest as to be unpurchasable." Yet the authors imply on every page that the present government officials, from president down to the lowest, are corrupt and have a price to work for monopoly against justice and right! The officers are no more corrupt than the constituency they represent. There is unquestionably corruption, but we by no means accept the sweeping assertion that all officials have their price, and we cannot understand how, as long as human nature remains as it is, political parties and variances of opinion on socialistic questions are to be avoided. The history of the past 100 years repeatedly shows the wisdom of having more than one legislative body, as a check to hasty and unwise legislation.

But the most Utopian scheme is to make the government a joint-stock association. The government is to own everything and direct everything. It is to manage the railroads as it does the post-offices, and taking the land, direct any honest labor thereon, and supervise and own every factory. In this brief notice we cannot enter into a discussion of these questions, but we must say that such a governmental control of private affairs strikes us as contrary to the genius of progress. Instead of being governed more we want to be governed less, and such a co-operative system would be the most unbearable tyranny possible to invent. The province of true government is to leave the individual free to exercise all his powers guarded and protected from infringement of his rights by others. It is not to put leading strings on every one, and hold them under perpetual espionage.

The book has great value and interest as showing the highest tide mark yet reached by the socialistic agitation, and as such is recommended. H. T.

Prof. J. R. Buchanan's Sarcognomy.

The American Homœopath of New York, says:

"Of the very highest importance in the healing art is a work just issued by the venerable Professor Buchanan. We have read the book from cover to cover with unabated attention; and it is replete with ideas, suggestions, practical hints, and conclusions of eminent value to every practitioner, who is himself enough of a natural physician to appreciate and apply them. The word Sarcognomy was coined by Prof. Buchanan, in 1842, to express in a word the recognition of the relations existing between the body and the brain. He advances the idea that the whole body is expressive; that the entire form is an embodiment of character; that each part of the enveloping surface not only possesses a physiological characteristic but psychological powers; that each portion of this cutaneous surface exercises, through the nervous system, a direct action upon some particular part of the brain; and that these facts, now for the first time properly elucidated, may be advantageously used in the treatment of disease. Having been cognizant of the very valuable and original work accomplished by Prof. Buchanan in physiology, and having seen him demonstrate many times on persons of all grades of intellectual and physical health the truths he here affirms, the subject has lost the sense of novelty to us, and is accepted as undoubtedly proven. But to the majority of physicians these views, differing as they do radically from text-book knowledge and college instruction, will seem at first imaginative and fanciful. They will, however, stand the test of practical experience. They will repay study, and will add largely to the successful performance of professional service. No physician can afford to ignore the help proffered by this new philosophy. Upon the psychic function of the brain Prof. Buchanan is the highest living authority. The leading idea of his philosophy is that life belongs to the soul, and not to the body. This is antagonistic to the views of most scientists of the day; but it nevertheless deserves consideration, and will ultimately find acceptance. We hope that this work may have a wide sale among the medical profession, for wherever it goes we may expect as a consequent, improved methods in the art of healing."

LIFE, LETTERS AND POSTHUMOUS WORKS OF Fredrika Bremer. Edited by her sister, Charlotte Bremer. New York: John W. Lovell Company. Pp. 439. 12mo.

This is the 448th number of the library series of the publishers, and is a miracle of cheapness at twenty cents, as are, in fact, all these publications. Everything Fredrika Bremer wrote has a weird charm, and some of the sketches in this volume are delightful.

New Books Received.

RALPH WALDO EMERSON. By Oliver Wendell Holmes. American Men of Letters Series. Boston: Houghton, Mifflin & Co. Price, cloth bound, $1.25.

THE LIFE OF ABRAHAM LINCOLN. By the Hon. Isaac N. Arnold. Chicago: Jansen, McClurg & Co. 8vo, gilt top, 462 pages. Price, $2.50.

DEVELOPMENT OF ENGLISH LITERATURE and Language. By Prof. A. H. Welsh, M. A. Chicago: S. C. Griggs & Co. Price, Library Edition, 2 vols., crown octavo, cloth, 1,100 pages, $5.00; half calf, $8.00; full Turkey morocco, gilt edges, $12.00; University Edition, complete in one vol., unabridged, $3.00.

New Music Received.

FOND MEMORIES OF HOME. Grand Waltz. By Jas. J. Freeman. New York: Spear & Dehnhoff. Price 50 cents.

Magazines for February not Before Mentioned.

BABYLAND. (Published at 18 Spruce St., New York.) In Babyland for February "The Baby's Bath" with all that pertains to it, by Marion Harland, makes one of the most interesting and practical subjects yet touched upon by this magazine. An important article on "False Croup": its prevention and treatment, is by Dr. John H. Ripley, professor of the diseases of children at the New York Polyclinic. George E. Waring, Jr., the well known sanitary engineer, gives many practical suggestions regarding plumbing in its relation to pure air for nursery inmates. There are other good articles by popular writers.

YOUNG FOLKS. (The Cherouny Publishing Co., New York.) A semi-monthly with original and selected stories, sketches and poems, in English and German, in parallel columns. This way of reading German will be found very instructive.

NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Answers in all departments of literature will be found in the Notes and Queries, and will be a help to the teacher and pupil.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) An article on Mr. Robert Ingersoll, with portrait, opens this month's issue. The Religion of Phrenology; George Eliot and Phrenology; The Philosophy of Sleep and Wakefulness; Influence of Mind over Body, and the Hydeborough Mystery, a continued story; these, with poetry, make up the contents.

THE VACCINATION INQUIRER. (Published at 114 Victoria Street, Westminster, S. W., England.) This Health Review is published monthly by the London Society for the Abolition of Compulsory Vaccination.

THE INDEPENDENT PULPIT. (James D. Shaw.) Waco, Texas.) This number comes to us containing much good and instructive reading matter.

Magazines for March Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Frontispiece of the March number of the Magazine of Art will attract many admirers by the homely tale it tells. Most people like a picture with a story and can always find much to interest them. F. D. Millet's "No Unwelcome Guest," is as suggestive as it is pleasant. Mr. Frank Holls is the artist whose home is described this month, and the description gives us an insight into an attractive and beautiful home. Other fine articles are: The Madonna Ansidei, by Claude Phillips, with two illustrations—Raphael's famous painting; The Artist in Corsica, by E. T. Compton; Nicolas Poussin, by Richard Heath; Portraiture in France, by R. A. M. Stevenson; A chapter on English Sculptured Stones, and A Tuscan May-Day.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The Prophet of the Great Smokey Mountains; by Charles Egbert Craddock, opens this number and is well worthy the place it occupies. It is followed by The Consolidations of the Colonies; The Seraph Speech; A Plunge into Slumber; Madame Mohl, Her Salon and Her Friends, third paper; The Brown-Stone Boy; The Book of Hours; Flake White; A Marsh Island; The Head of Niobe; The Mother of Turgeneff; Ghosts; A Country Gentleman; Time in Shakespeare's Comedies; A New Portfolio; Two Historic Americans; Miss Thomas's Poems; Carlyle in London; The Contributors' Club; Books of the Month.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) As usual this number of Cassell's Family Magazine comes to us with a good and readable contents: A Diamond in the Rough and Sweet Christabel are the continued stories. In the Country; Life at an American College; Our Model Reading Club, are interesting, and the poems and short articles help to make this a good number.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia, Penn.) Godey's comes out each month with some fresh attraction. A new story by Miss Rolliston, called Janie, opens in this number. Under Grey Skies; Dreeing of the Weird and No Motive, will be found of interest and the fashion notes and plates will please the ladies.

ALDEN'S JUVENILE GEM. (John B. Alden, New York.) A weekly paper for the young, with monthly illustrated supplement.

THE NOVELIST. (John B. Alden, New York.) The publisher aims to have this weekly paper devoted to high class fiction and choice recreative reading.

Two Modern American Fables.

A FASHIONABLE MOUSE.

"We do live in the meanest little hole in the world, mamma," said a young lady mouse. "I really am ashamed of asking my fashionable friends to call." "Well, my dear, I was born in this hole, and it was the homestead of our family since our remote ancestor came over in a big cheese in the *May Flower*. But times change, and we must change with them." So to please her daughter the good-natured matron had the hole enlarged, and the furniture renovated, and by the addition of a few articles of vertu and bric-a-brac it assumed quite a genteel appearance.

One day, returning from a ramble, they found an old rat had taken possession. They asked him very civilly to leave their hole. "*Your* hole?" he exclaimed, "don't tell me this is a mouse-hole. It is a rat-hole. Look at its size. A cousin of mine died in this neighborhood lately, and this must be his house, and I will keep it."

Moral.—Some people go on enlarging their houses, their ideas, and their expenses, till at last too much enlarging bursts up everything. We look for them in vain, and find their luxurious dwellings have passed into other hands.

THE DISGRACED FOX.

A fox, who had dined on a fat goose, preserved the skin and feathers, and put them on for a sly visit to a poultry-yard. He, however, acted his part so badly, running on four legs when he ought to have waddled on two, that he was hissed off the barn-floor by two venerable ganders.

Moral—Never attempt a *role* for which you have no talent. Whatever you do, don't make a goose of yourself.—*Cassell's Family Magazine.*

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R. S. BRADFORD, Tiptonville, Tenn.
CANCER FOR MANY YEARS.—A servant has been afflicted for many years with a cancer on her nose, which resisted all sorts of treatment. She was cured entirely with Swift's Specific.
JOHN HILL, Druggist, Thomson, Ga.
NOSE EATEN OFF.—A young man near this town had an eating cancer on his face which had destroyed his nose and was eating toward his eyes. As a last resort I put him on Swift's Specific, and it has cured him sound and well.
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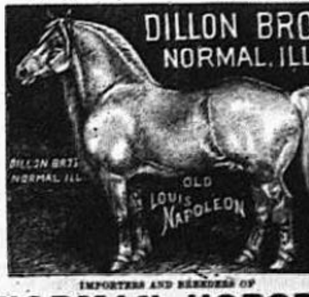

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 28, 1885.

Ignorance of Pietists and Scholars.

Every day proofs come up of the profound ignorance and stolid indifference or blinding prejudice of pious preachers, intellectual students and self-satisfied scientists, in regard to psychic laws and forces and the inner life and infinite relations of man. A few days since a newspaper correspondent made report of a revival in an eastern town, and described graphically the shouting and excitement, the crowds around the "anxious seat," the waving of hands, the groans and tremblings and falling down of those who were seized with "the power," to be prayed over by ignorant preachers kneeling around their prostrate forms.

Still later comes a telegram in a daily journal telling of another wild and ignorant excitement at Wells Bottom, Ohio. We wish, for the sake of the rest of mankind, that such an affair was an "Ohio idee," or a "local issue" unknown elsewhere; but unfortunately this is not the case. Part of the telegram is as follows:

> Last Friday night Christian Dongel, a German infidel of wealth and influence in the community, attended church for the first time. He sat in the rear and preserved a stoical indifference until an invitation for mourners to come to the altar was given when, with a loud cry for mercy, he ran like one possessed to the altar and knelt down. The congregation was surprised into silence for a moment, then comprehending the situation it broke into a frenzy of shouting and yelling. Benches were pulled up, men picked up chairs and smashed them against the walls, while crowds marched up and down the aisles singing and shouting in their mad joy. A number of ladies fainted, and one, a Miss Lewis, went into a trance in which she yet lies. Her limbs are warm and pliable. The face presents every appearance of health. A faint breath is perceptible, but all efforts to arouse her have proven unavailing.
>
> Toward midnight Dongel professed conversion. He sprang up suddenly, knocking the minister violently against the pulpit, cutting his head and face severely. No heed was given to this, and the preacher, with blood streaming down his face, led a procession of men who carried Dongel on their shoulders, followed by women waving handkerchiefs, up and down the aisles. All were shouting at the top of their voices, and the meeting continued until all were exhausted.

The pow-wow ended in the arrest of poor Dongel, who grew violent and dangerous. We have heard of exciting scenes at spiritual séances, but they were gentle and orderly compared to this evangelical saturnalia; and Spiritualists have some comprehension of the causes of such excess and some rational ability to curb it, which these people had not.

Note the conditions and symptoms. Crowded houses, addressed by "ministers of the gospel" bent on saving souls after this strange fashion, and using violent efforts of voice and gesture and will to stir up in others the wild excitement into which they lash their own souls. The very air pulsing with these wild tides, shouts and groans, from every quarter, an unwholesome mingling and confusion of psychological influences of the most unbalanced and abnormal kind, and then come tremblings and falling down lifeless with "the power" and shouts of rejoicing that "the Lord is here"!

It is mesmeric and psychologic influence, exerted in the most ignorant and harmful ways, with a slight occasional mingling of a higher spiritual power, a rare gleam of pure white light amidst the red glare of animal feeling and the murky shades of impious ignorance. It would seem as though thoughtful clergymen would feel ashamed and humiliated if they took any part in such "revivals of religion." Perhaps they may, but the Littlejohns and Knapps, the Moodys and the Pentecosts rope them in, and manage to have the platforms on which they rant and talk pious nonsense filled with black coats and white cravats, giving respectable endorsement to their vagaries.

How can a spiritual-minded minister listen to Pentecost's hymn,

> "Jesus Christ has done it all
> Nothing's left for me to do,"

and endorse such stuff by his platform presence, and then preach in favor of good works as needful to salvation from his own pulpit the next Sunday? Men must be hard run to stoop so low. Give us psychic research and knowledge of man as a spiritual being and such "revivals of religion" will live only in history and be held up only as proofs of the ignorance and superstition of a darker past.

Now comes scholarly ignorance. In his "Origin of Religious Belief," a work in which is much of value, L. Baring-Gould says: "When spectres are said to have been seen, it is evident that the seer is of sluggish intellect; and, as a matter of fact, it will be found that ghost seers are not imaginative, but prosaic personages."

Decidedly cool is this! An insult to the thousands of intelligent persons who have seen spirit-forms time and again. Or else it is a proof of the dense ignorance on this matter of a man well informed on many subjects. He may serve as a specimen of scholarly ignorance of spiritual things.

Then we have a class of men who do not know, and who do not wish to learn; or rather two classes—thick-headed numskulls and egotistic so-called "scientists." No hope for either of them, of course. Ignorant they are and will be, if they can have their own blind way. Professor Newcomb who says that ghosts should not be investigated, may stand as a sample of the latter class. To such the old proverb: "None so blind as those that won't see," applies. Whether ghosts shall be considered weird, miraculous and fearful, or the real appearances, naturally and under law, not as haunting fiends, but as friendly and welcome angel visitants, is a matter of some moment to many of the best men and women on earth to-day. These thoughtful investigators feel that these heavenly visitants, if it be shown that they really come, open shining vistas to truths touching man's being and destiny, that it must be well to look through toward heavenly heights. They want spiritual study and psychic research, while bigoted and blind revivalist pietists, and scientists of the Newcomb type would ignore all this and so remain in ignorance. Let them drift—the world is leaving them behind.

National Arbitration League.

While, in the present condition of man, wars are inevitable, they must cease with his higher and more harmonious development, and with the culture of his moral and spiritual nature. We need not lose sight of the noble heroism of the soldier, or of the devoted self-sacrifice so often seen on battle fields; nor need we depreciate the courage, fidelity and discipline which have come from training in this fearful school. Yet all these good results can be gained more abundantly in better ways in the good time coming—which will come just as fast as hosts of men and women, visible and invisible, help its advent.

To live safe from peril or death at the bloody hands of his fighting fellows, to close up in peace the work of life on earth, to go through the discipline and toil and triumph of that life, and so be ready for the life beyond, is the natural path of pleasantness and peace which all are trying to reach. The ready intercourse between nations, the amity and mutual interest of commerce, the growth of wide personal acquaintance and relations between those of different races and religions—softening prejudice, decreasing hatred and increasing fraternity—all tend in this direction.

Federation of the world is the practical way to end national wars—bloody and costly and often fruitless games, played when kings ruled, and fit only to end when the people rule. National arbitration must open the way for ending wars between nations. Decent neighbors arbitrate, but do not fight or rob to settle their disputes; why cannot decent nations do the same? For a long time the best men have been asking this question and taking steps toward a practical answer.

Some years ago an address was given in Washington by G. B. Stebbins, in which a world's convention of all races and religions, to meet and learn from each other, was spoken of as a future possibility, and with it the coming of peace between all peoples. S. M. Baldwin, a bookseller in that city, an unpretending but devoted man, took up the idea and spent much time in enlisting competent persons in his efforts; little known himself, and only aiming to engage others in a good cause. The result has been the formation of a National Arbitration League which has held annual meetings in Washington, and partially under whose auspices a large and influential convention was held in Philadelphia in Nov. 1883. The meeting for 1884 was passed by, owing to the excitement of the political campaign, but it will be held in Nov. of this year, and a congress of nations, to be called by the United States Government in 1892, the fourth centennial of the discovery of America by Columbus, is hoped for, at which plans may be laid for the decrease and end of national military establishments, and a World's Peace Jubilee in 1900! Surely A consummation devoutly to be wished!

A handsome pamphlet of 75 pages, making partial report of the Philadelphia Convention, is before us. The late bishop Matthew Simpson, one of the best and ablest and most liberal men in the Methodist Church, acted as President, and Bernard T. Janney of Washington—a Vice-President of the National League and a well-known Quaker—was Secretary. Letters from Hon. F. P. Stanton, ex-Governor of Kansas and President of the National League, from Rev. Dr. Wayland, U. S. Grant, and the Secretary of the Arbitration Society of London, and Charles Lemonnier of Geneva, Switzerland, and others were read; addresses from B. C. Hobbs, ex-State School Superintendent of Indiana, Rev. Dr. Malin, Dr. Bland, Rev. C. G. Ames, P. C. Garrett, Alfred H. Love, the President and others were delivered and fit resolves passed. No woman appears to have taken part. This is a grave mistake, for peace on earth cannot come without the help of woman.

It was stated that thirty-three courts of international arbitration had been held and disputes there settled peaceably, our late Geneva arbitration a notable instance. Twenty-two of these had been since 1870, showing the growing feeling in their favor.

The United States has honorably led by being a party in eighteen such settlements, England coming next in twelve cases. Five nations not counted as Christian—China, Japan, Persia, Afghanistan and Turkey—have thus settled international difficulties, the growing favor toward this method being broader than a sect or party.

The annual war-costs of Christendom are given from Hon. H. Richards, M. P.

Armies and navies........................	$620,000,000
Interest on money in navy yards, guns, shops, etc........................	156,280,000
Loss of labor of 5,000,000 soldiers ...	1,281,190,000
Total........................	$2,057,470,000

That vast sum, wisely spent in peaceful art and industry, and in mental, moral and spiritual culture and scientific study, would banish poverty and fill the world with joy and beauty. Our readers will be interested in this glimpse of the doings of the excellent National Arbitration League. Its secretary, Bernard T. Janney, Washington, D. C., would no doubt cordially give further information, as would S. M. Baldwin, 4½ Street, near Pennsylvania avenue, in the same city.

Religion and Rinks.

The *Northwestern Christian Advocate* seems to be running mad over the Roller Skating Rink, and this is what the *Interior*, the leading Presbyterian paper, says of its Methodist co-worker's frantic fulminations:

> Our contemporary, the *Northwestern Christian Advocate*, opens a furious cannonade upon the skating rinks. It cautions all parents to "utterly prohibit their children from attending the rink," refers to a young girl who was abducted from a rink; says "the satanic fact is that the element present is miscellaneous;" "The conversation of the spectators would make any pure lady's face burn;" "It is an institution which serves as a very hell-mouth." "The miscellaneous dance and its twin, the rink, have done more evil than you will allow us here to describe." "God pity the regiments of lambs who run this gauntlet of all that is dangerous, presumptuous, and alarming. The real, awful list of losses in virtue and honor and innocence during the present winter ought to tempt a man to dynamite beneath these satanic traps." Our Methodist brethren always express themselves energetically—sometimes, as in this case, luridly. On reconsideration, they would not say that Christian people *ought* to blow up the rinks with dynamite. It would not be beneficial to the regiments of lambs to convert them so suddenly into devilled mutton. Still, when our esteemed contemporary blazes away with his repeating-rifle—a weapon that grows hotter with every explosion—and keeps it up in this way, we know that he has seen something.

While we admire the wit of our Presbyterian neighbor, its lack of reverence must be appalling to our Methodist contemporary. The cause of this holy wrath is that in many places when a religious revival was being held a roller rink was built and at once the church was forsaken by all the young people, and the revival a dead failure while the rink was an entire success. So the physicians are now being interviewed as to whether the skating is detrimental to health. Many of the most eminent declare that, in moderation, it is not injurious to health. Still another device of the adversary is Progressive Euchre, which is now rending the hearts of our orthodox neighbors. It is too late to wail over the preference of young people for exhilarating amusement and their neglect of the evangelical scheme of salvation. The world, and especially the younger portion, is rapidly getting beyond the influence of old-fashioned religious "revivals" and learning that true religion is not to be got by any hot-house or forcing process.

Teach your sons and daughters to be pure and highminded, and bestow upon them good principles; in other words, be honorable and upright yourselves, transmit these qualities to your children and then patiently cultivate them by precept and example. Teach children moderation, temperance and self-control in all things and they will have such mental and moral reserves that you need fear no contamination from roller rinks, progressive euchre, or even Harrison's revivals. Make your church service and teaching so truthful that they will appeal to the common sense and that pleasure and profit may be gathered from them as well as from amusements alone, let the prayer meeting be made a lecture full of information upon the history of the Bible and compare it with other bibles and ancient literature, and you will soon find your prayer meetings filled with an interested audience of young as well as old people, and there need be no fear of the rink—where, with good music and pleasant, cheerful company, the young people will cultivate grace of movement, and develop the physical.

Look out for him! A Connecticut subscriber writes:

> "I wish to ask you in reference to a man who came here yesterday, giving his name as Briggs, professing to be a medium, and to have been developed along with Mrs. M. E. Lord, for the same phases of mediumship as she, and for independent slate-writing. He said he had sat for you, and you had arranged for three circles for him while he was in Chicago, and had expressed your faith in him as a medium."

Briggs is an arrant impostor. His story as told above is untrue. The JOURNAL has several times cautioned the public against this tramp.

A gentleman, spending the winter in Washington, writes: "There is a great deal of Spiritualism here, if one only knows where to find it. Mrs. Spence is speaking here to interested audiences."

Relative Antiquity of the Bibles of the World.

From San Francisco papers we glean the following concerning a recent discussion in that city between Rev. Dr. J. P. Newman and our contributor, Wm. Emmette Coleman.

Dr. Newman, it appears, delivered to a crowded audience, for the benefit of the Young Men's Christian Association, a lecture on "The Seven Bibles of the World." The Doctor claimed that the Christian Bible was the oldest book in the world; that all scholars agree that Moses wrote the Pentateuch 1500 B. C.; that the oldest of the other sacred books of the world only dated from about 1200 B. C.; thus giving Moses 300 years the start of all the other inspired writers; that the Chinese had no writing 1600 B. C., and Confucius only dated from 550 B. C.; that the Vedas date from 1100 B. C.; and that the Christian Bible contained three doctrines not found in any of the other Bibles,—the Fatherhood of God, the Brotherhood of Man, and the Elevation of Woman.

To this Mr. Coleman replied in the San Francisco *Post*, that the Doctor had ignored the oldest sacred book in the world, the Egyptian "Book of the Dead," which dates back to the fourth dynasty, several thousand years before Moses, and which was so old, over 1000 years before Moses, as to be partly unintelligible; that nearly all Egyptologists are agreed that the Hebrew Exodus occurred under Merneptah about 1300 B. C., and the Pentateuch could not have been written till 1260 or 1280 B. C., instead of 1500 B. C.; that all untrammeled scholars now admit that a large part of the Pentateuch was not written by Moses, and it is doubtful if any was; that the sacred "Shu-king" of the Chinese contained writings as old as 2100 B. C.; that no Sanskritist places the oldest Vedas as late as 1100 B. C., the oldest hymns dating from at least 1400 B. C.; and that the three doctrines above named *are* found in other sacred books,—the *Dyaus-Pitar* or "Heaven-Father" of the Vedas being instanced.

In an interview with a *Post* reporter Dr. Newman repeated his former assertions, citing the Encyclopædias, including Appleton's, as confirming his date for Moses, and citing Legge, Williams, Medhurst and Chalmers as confirmatory of his statements concerning the Chinese writings. He also referred to Marshman as the best historian of India, and said that owing to the unsettled state of the Egyptian chronology the date of the "Book of the Dead" was not known.

Mr. Coleman replied in the *Post* at length, giving numerous quotations from leading authorities on all the points involved in the discussion, in support of his statements. He quoted Appleton's *Cyclopædia* as endorsing his date of the Exodus in three passages, and claimed that none of the standard encyclopædias endorsed the Doctor's date. According to the *shortest* Egyptian chronology the "Book of the Dead" was over 1000 years older than Moses, with 14 dynasties of kings between the two. Legge places the earliest Chinese writings at 3200 B. C., and says parts of the "Shu-king" were written 2100 B. C. Williams and Medhurst say the same thing substantially of the "Shu-king," and Chalmers says the Chinese *had* writing before 1680 B. C. Marshman places the Vedas at 1400 B. C. All of the Doctor's authorities seem to have been quoted against him by Mr. Coleman. The latter gentleman requested his readers to examine, in the libraries, the works quoted by him, and to publish in the *Post* any error detected. None have been so published. He also challenged Dr. Newman to dispute the truth of his quotations and references and his historical statements. Mr. Coleman named a long list of able theologians and scholars of various countries who deny the Mosaic authorship of the Pentateuch; and quoted from the latest orthodox work, Dr. Ladd's "Doctrine of Sacred Scripture," that among scholars of all shades of opinion those who still believe in the Mosaic authorship of the Pentateuch are "too few to be worthy of counting," and that among scholars the Mosaic authorship "is no longer debated by modern criticism."

Dr. Newman having offered no reply to Mr. Coleman's last article, the discussion closed.

Unconstitutional—Important to Doctors.

In another column is republished from a Missouri paper a most important decision by Judge Noonan, declaring the law creating the State Board of Health, unconstitutional in parts most vital to the welfare of doctor factories and impecunious practitioners. The statute law of Missouri as to the State Board of Health, is substantially the same as that of Illinois. In fact the medical laws in several States have been modelled after that of Illinois and all have the same fatal defect, so clearly pointed out in Judge Noonan's decision.

The stupendous absurdity, to say nothing of the danger to personal rights, of vesting doctors of medicine with powers of a judicial nature to enable them to advance their professional interests and personal profits, should be apparent to the most superficial observer. Medical laws and Boards of Health when created wholly in the interests of the public are useful and necessary, but thus far they have all offered advantages to diplomatized ignorance; legalizing charlatanry and imposing hardships upon many worthy and competent people.

The JOURNAL does not join in the wholesale denunciation of medical laws prevalent in some quarters. The Illinois law with all its defects has done infinitely more good than harm. This can be demonstrated to the satisfaction of the most violent opponent, if he will but study the workings of the law for the past seven years. When the obnoxious features which now make these laws unconstitutional on the one hand and in the special interest of a class on the other are remedied, there will be no opposition to them from respectable people.

GENERAL ITEMS.

Dr. E. W. Stevens, Rock Prairie, Wisconsin, kindly donates fifty cents to the poor fund—a worthy cause.

Ex-Judge A. G. W. Carter passed to spirit life from Cincinnati on the 21st inst, after a lengthy illness.

Mrs. Maud E. Lord was in Philadelphia last week, filling an engagement with the Seybert Commission.

Dr. J. K. Bailey spoke at Marshallton, Pa., Feb. 1st; at Unionville, Pa., Feb. 8th; and at Kennett Square, Pa., Feb. 18th. Address him, P. O. Box 123, Scranton, Pa.

Mrs. S. F. DeWolfe, unconscious trance speaker, will lecture before the Peoples' Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Mrs. M. A. Fitch, an excellent medium, and highly respected by all who knew her, passed to spirit life on Thursday of last week, at her residence near the corner of Clinton and Van Buren Sts., this city.

A very critical and experienced investigator from New York City, had a sitting last week with Mrs. R. C. Simpson of this city, which was pronounced eminently satisfactory, in that direct spirit messages of a test nature were obtained.

Col. Ingersoll is making the necessary preparations for a five years' tour through Europe. If not a millionaire, he is pretty well assured of an income of $100,000 a year for the future, and proposes from this time on to take things easy.

We regret to learn that "M. A. (Oxon.)" has had a relapse, but has now partially recovered therefrom. It has thrown him back somewhat, but his physicians think that time and rest are only needed to restore him to health.

From Bloomington, Illinois, on the 20th inst., Dr. C. Wakefield passed to spirit-life after a brief illness of one week. Dr. Wakefield was seventy years old and well-known in connection with Wakefield's medicines. He had long been a Spiritualist and was the most liberal patron of the "Broad Gauge" Church of Bloomington. He was a kind and honorable man and a most exemplary citizen.

In accordance with late arrangements, a student who is proficient in the modern languages, mathematics and the natural sciences, will be able to enter and pass through Harvard without being able to distinguish Alpha from Omega. The student is not allowed to drop out both Greek and Latin, but may select one or the other. Although the option extends to either language, it will probably be more often applied to Greek than to Latin.

The Baptist Bethel, Hanover street, Boston, is said to be haunted. Sailors who lodged there one night heard the sawing and splitting of wood in the basement when no one was there, and in the rooms above them there were sounds indicating that the settees were being smashed. They investigated but could detect no earthly agents at work.

A Group of Generals! We have received from the Century Co., New York, a large sized sheet containing a group of the Generals to appear in the series of illustrated War Papers, by Federal and Confederate Generals, now being published in the *Century Magazine*. It is a well designed sheet; the portraits are good and said to be life-like, and it is well worth preserving.

Mrs. Mary A. Livermore, lectured to about three hundred and fifty people in Chicago one night last week, on "Wendell Phillips and his times." Speaking of Garrison's struggles in starting the *Liberator*, she illustrated one of the difficulties reformers have to contend with, by saying that she and her sister had begged their father to let them hide the obnoxious paper when they received calls. The JOURNAL can name a person who manifests the same moral cowardice as to Spiritualism.

Abraham James, at one time a resident of Chicago, passed to spirit life a few days ago, in Oregon, aged seventy-seven. While living in the oil regions of Pennsylvania, he said that a spirit pointed out to him, on one occasion, a locality where an inexhaustible supply of oil could be obtained. A company was organized, a well sunk, and a hundred and fifty barrels of crude petroleum flowed therefrom daily. It is stated that James left Pennsylvania with $500,000.

"The Apotheosis of Christ; or, The New Marriage," is the heading of a small volume by Charles Welles. He contends in the interests of Mormonism, that polygamy is sanctioned by the Old and the New Testament. He argues that the laws forbidding polygamy are responsible for most of the social evils of the present day, and that the millennium will be ushered in by the universal recognition of polygamy. The great question now is, What is the next absurdity that the Christian Bible will be called upon to sustain?

Mr. Horace Howard Furness of Philadelphia, the distinguished Shakespearean scholar, and editor, has given $1,000 to establish a prize fund in memory of his deceased wife, who edited a concordance of Shakespeare's Poems. It is to be named the Kate Rogers Furness Prize Fund, and the income is to be divided into two prizes, which are to be granted to the two highest competitors of the senior class in essays on some Shakespearean or Elizabethan subject.

Mrs. Hardinge-Britten lectures at Berkley Hall, Boston, the first two Sundays in March, and can speak at one or two adjacent places during the week. She speaks for the First Spiritualist Society at Republican Hall, 33rd street, New York, the third and fourth Sundays of March, and expects to return to England in April. Address her at 345 West 34th street, New York.

H. C. Sessions, Cheney, W. T., says, in writing to this office, "If there are any good mediums going West, they might find it to their advantage to stop at Cheney. It is on the Northern Pacific Railroad." Mr. Sessions will guarantee hall free, and a large congregation of inquiring men and women, and he thinks there would be a liberal contribution. He has hopes that a society will be organized in a few months.

On last Sunday evening at Kansas City, while L. C. Howe was making the introductory remarks preceding the evening service, Dr. Britt, an old Spiritualist and long-time resident of St. Louis, and lately removed to the former city, who was one of the audience, passed to spirit-life without a struggle. Some confusion naturally ensued, but the services were not broken up. Dr. Thorn, who was present, said Dr. Britt had heart-disease.

The *Messiah's Advocate* of Oakland, Cal., in an article on Spiritualism by H. D. Irwin, says: "The converts to Spiritualism are not confined to the ranks of infidelity and skepticism. Thousands of church members and attendants are continually giving in their adherence to this faith. There is no occasion for surprise in this. Nay, we expect to see the great body of Protestants, who cling to the doctrine of conscious spirit existence in death, yet embrace this doctrine. No teaching ever promulgated was so suited to the wants of man as is Spiritualism."

The other day a candidate for the U. S. Senate and the caucus nominee of his legislative supporters, finding it difficult and probably impossible to secure enough votes, telegraphed to Chicago calling for the presence and active assistance of a professional gambler, a man who has acquired fortune and influence by the vilest methods. As a whipper-in of the recalcitrant tools of gamblers and thieves, this king-bee among the fraternity has always been successful. How a man ought to enjoy senatorial honors after being placed in his seat by a gambling-house keeper. With what dignity will he wear the toga, and what a striking example he will be of the beauty, justice and utility of a free(?) government—provided he gets elected.

The people in and around the villages of Wernersville and Brownsville, in Heidelburg Township, Berks county, Pa., are greatly excited over a story that has leaked out concerning a number of persons who are hunting for a chest full of gold said to be hidden under a rock in a valley, called the Indian Gap, on the South Mountain, not far from Cushion Peak, near Wernersville. The principal members of the searching party are a girl named Lena Stertzbach, aged seventeen years, whose parents live in the Southeastern part of North Heidelburg Township, and several men living near the Mountain Home, Wernersville. Two visited the place on Christmas Eve, accompanied by the father of the girl, and they say that they had reached the chest, when a horrible noise began, and then they postponed the search.

At a faith-cure meeting lately held in Louisville, Ky., Mrs. John Moack, wife of a prominent tobacconist and the mother of an eleven-year-old girl, announced that the child was born totally deaf and dumb, and that it had suddenly been restored to hearing and speech. The audience was very much excited when she proceeded to relate that four of her children had been similarly cured through her exercise of faith. The oldest daughter, Kate is twenty-three. At the age of three years she suffered from a severe attack of scarlet fever, which almost destroyed her sense of hearing and speech. She is now restored to the full possession of these faculties, and converses with intelligence, though she exhibited an ignorance of the meaning of words. Lulie, aged fifteen, at the age of three years also had scarlet fever, which destroyed her sense of speech and hearing, leaving her deaf and dumb. She now appears to hear as well as anybody, and is rapidly learning to talk. Annie is seventeen years old. At the age of one she came near dying with scarlet fever, which left her almost entirely deaf and dumb. She is now able to hear and can talk. These girls are all exceptionally bright-looking, and are about the average in intelligence. They have been brought up carefully, but have been treated as though they were deaf mutes, it being almost impossible to make three of them hear the loudest noise, while the fourth could hear absolutely nothing. That a change has been wrought there can be no question.

In the plains of India at the commencement of the monsoon storms, it is then the lightning runs like snakes all over the sky at the rate of three or four flashes a second, and the thunder roars without a break for frequently one or two hours at a time. "During twelve years' residence in India," writes a correspondent of *Nature*, "I heard of only two human beings, and, I think, three buildings, being struck, although in parts of Lower Bengal the population amounts to more than 600 to the square mile. I always attributed the scarcity of accidents to the great depth of the stratum of heated air next to the ground keeping the clouds at such a height that most of the flashes pass from cloud to cloud and very few reach the earth."

The American stove and rocking chair have appeared in Rome.

Massachusetts clergymen receive $5 each time they open court with prayer.

Attack on the Catholics.

The Rev. Dr. Fulton Opposes the Freedom of Worship Bill—He Says that the Reason Mr. Cleveland has Been Elected is His Veto of, and Promise Always to Oppose Such a Measure—The Last Sermon in His Church.

Rev. Justin D. Fulton preached his last sermon in the Centennial Baptist Church, Clermont Avenue, Brooklyn, only a short time ago. At the request of the Evangelical Alliance Mr. Fulton took for his subject the Freedom of Worship Bill now before the Legislature of New York, of which Gov. Hill is said to have become a supporter. In opening his address Mr. Fulton said:

"The purpose of the bill, cleared of its rubbish, is to introduce the mass and other Roman Catholic services into the House of Refuge on Randall's Island and other public institutions where a majority of the inmates are members of the church in full and regular standing. The services now are strictly non-partisan."

After quoting the bill Mr. Fulton went on to say that it falsely implied that Catholics were debarred from participation in the religious services of public institutions. They had the same rights as any other denomination, and the title "Freedom of Worship" was a misnomer in that it restricted worship to narrower limits. Justice Brady he quoted as saying of the House of Refuge that it was entirely non-sectarian; Catholic and Protestant books and tracts were alike given to the inmates by friends, and any inmate could send for such priest or clergyman he desired when ill or dying. No effort was made to influence their convictions in any way.

"The bill," Mr. Fulton continued when a spontaneous burst of applause had died away, "is utterly unjust and should be rejected. It has been before the Legislature annually for seventeen years, but generally it has not got beyond the committees. Why does it come up now? Previously the Democrats have always fought shy of offending because so many Catholics vote their ticket. In the last election there was a great Romanist movement in favor of the Republican ticket. This everybody knows. And a New York correspondent explained the situation perfectly when he said: 'When it is remembered that Garfield had but 26,000 plurality in the State and that 50,000 or 75,000 who voted for him were so disgusted with Mr. Blaine that they voted for Cleveland or St. John or refused to vote at all, and that nevertheless Mr. Blaine came only 1,000 votes short of election, it will be seen that he told the truth when he said that thousands upon thousands of Irish Roman Catholics voted for him. In no previous election would a speech like that of Mr. Burchard have made a change of ten votes. He is cursed for making that speech because for the first time in its whole history all the hope of the Republican party hung on the favor of the Irish Catholics. This favor Republican politicians hope to retain."

"This favor ruined Blaine and it will ruin any man or party who for it sells out principle, liberty and the highest interests of humanity. One hundred thousand Protestant's refused to support this party in the past because of this belief that they had sold out to Rome. A worse result will come to others who in the light of this experience shall seek that path to ruin.

"Gov. Cleveland is President-elect to day because he vetoed the Protectory bill and gave promises that he would veto the so-called Freedom of Worship bill if it came to him. It is time for the Legislature to remember that this country is not going to be sold out to Rum, Romanism and Rebellion, and the people with a voice of thunder will so declare."

Continuing, the speaker pointed out the consistent and unvarying antagonism of the Catholic Church to public schools and free institutions generally, and quoted the published statement of Pope Pius IX. that the assertion that "liberty of conscience and of worship is each man's personal right is an erroneous opinion, a delirium, a heresy and a crime." A portion of the correspondence between Leo XIII. and Cardinal Vicar, dated March 25th, 1879, was also referred to, in which the Pope writes: "Had I full liberty I would close all Protestant schools and all Protestant places of public worship in Rome."

In concluding the preacher drew a graphic picture of the State of affairs that would exist should the Freedom of Worship bill become a law. The address was frequently interrupted by applause, and at the close of the services nearly the entire congregation signed an address to the Legislature praying adverse action on the obnoxious bill.

Evidence of Continuity of Life and Spirit Return.

To the Editor of the Religio-Philosophical Journal:

On the evening of Jan. 24th, being in the presence of Mrs. C. J. Whitaker of this city, who is a trance medium, she said to me: "There are two persons present, both males, who desire to communicate and have their messages written and sent to their relatives." Then Mrs. W. was entranced and the following communication was given, and written down by me:

"I have come. I have got this woman. This is strange to me. My name is Burt Tyler. I want to tell father, mother, brother and sister that I still live. My sister's name is Lillie. They buried me and said I was dead. I was not dead. The Doctor said it was typhoid pneumonia, but it was a mistake, it was the medicine. I was going to school at the University. I was not very old—not quite 22. I was Captain of the Cadets. I was proud of it. My father was proud of it too. I went to school at Boulder. I lived and died there. I want my mother and the boys to know I am not dead, but am often present with them at my home. I will come by and by and tell all about what I want done with my things. Oh! will they believe me? Will my people believe this? There are people in Boulder who will believe it. My limbs pain me, and I am getting cold, and I cannot stay. My father's name is Tyler—Capt. Tyler."

At this time Mrs. W. and myself were not aware of the existence of any person in this State by the name of Tyler. On Monday, Jan. 26th, I went to the Hon. Mr. Green, Representative from Boulder County, and inquired of him if a man by the name of Tyler lived at Boulder. He informed me that Capt. C. M. Tyler was a prominent citizen of Boulder Co., and that he had recently lost a son. Upon further inquiry of others I learned that Capt. Tyler had lost a son, Burt; that he had died but a few days before; that he attended the University at Boulder; that he was Captain of the Cadets, and that it was generally understood in the community that he died from the effects of an overdose of morphine. Since then the communication has been verified in every particular by a number of prominent citizens and personal friends of the young man.

J. B. STANSELL.

Denver City, Col.

The Chinese Legation people at Washington all wear their native dress. The Japanese have discarded theirs.

A Jersey City man has recovered a verdict of $5 against a palace car company for the loss of an umbrella left in the car.

George Sommers, a young man residing near Albany, Ind., never closes his eyes when sleeping.

The annual salaries of the Senators in Congress aggregate $380,000; for Representatives, $1,695,000.

It is mentioned as a remarkable fact that there is only one lawyer in the Indiana Penitentiary.

English spinners complain that American cotton is steadily deteriorating.

The following testimonials speak in the highest terms of the Oxygen treatment as furnished by Dr. F. L. Peiro, 85 Madison St., Chicago:

NEGAUNEE, MICH., Feb. 1st, 1885.

DR. F. L. PEIRO, Chicago:

Dear Sir—I have been using your Oxygen treatment for six weeks; my improvement is marvelous. I now can recline without smothering and coughing, which I could not before relieve since 1882.

It is impossible for pen to express the gratitude I feel for your wonderful remedy. Oblige me by sending another treatment, C. O. D. Respectfully yours,

MRS. G. L. KUHLMAN.

CHICAGO, February 3d, 1885.

F. L. PEIRO, M. D., 85 Madison St., Chicago:

Dear Sir—I feel that it would be unjust to yourself and the legion of suffering humanity did I withhold my testimony in reference to the great merits of your valuable Oxygen treatment. I had suffered tortures for two years with brain and nervous prostration, caused by overwork and great anxiety, and had been able to find no relief even from the services of eminent physicians. Their failure compelled me to seek other means, and with that want of hope and faith born of unmitigated suffering I finally began the use of your Oxygen treatment. Judge of my delight when within two weeks I found myself able to take short walks, and before two months' treatment could walk with ease quite a distance, and now am practically entirely recovered and quite able again to attend to every duty. I feel I have a new lease of life. There are thousands of ladies, especially those approaching the critical period of life, to whom your Oxygen would prove a very blessing beyond their highest expectation, if they could be but induced to avail themselves of this sensible, pleasant and effectual treatment. You are at liberty to refer to me, at any time, and I shall always be glad to speak a favorable word for your excellent Oxygen treatment.

Yours respectfully,

MRS. NETTA G. ROOD.

The well known Theatrical Artist, Mr. Joseph J. Dowling, having used our Oxygen treatment, says:

MT. CLEMENTS, Mich., Jan. 20th, 1885.

DR. PEIRO, 85 Madison St., Chicago:

Dear Sir—The Oxygen treatment I obtained of you and used with so much pleasure for a chronic difficulty of the throat and lungs, has given complete satisfaction, and I cheerfully commend it to my friends, in and out of the theatrical profession, as a remedy well worthy their utmost confidence.

I am, very respectfully,

J. J. DOWLING.

F. L. PEIRO, M. D., 85 Madison St., Chicago, Ill.:

Dear Sir:—It gives me pleasure to say that I have found the use of your Oxygen Treatment pleasant and helpful. I used it for nervous prostration with marked benefit.

Very sincerely yours,

J. E. WHITTLESEY.

16 Warren Ave., Chicago, Feb. 5, 1885.

The following letter from Mrs. T. B. Carse, President of the Central Woman's Christian Temperance Union, of Chicago, is clearly to the point.

159 S. WOOD ST., Chicago, Jan. 27, '85.

F. L. PEIRO, M. D., 85 Madison St. Chicago:

Dear Sir:—It gives me great pleasure to add my testimony to the good effect of your Oxygen Treatment.

I have used it for over a year with great benefit for a throat difficulty. It has also benefited me greatly when I have overtaxed my strength. When any of my friends complain of throat or lung troubles, I invariably recommend your Oxygen Treatment, which many of them have tried with marvelous success. In fact I feel that Oxygen, as prepared by you, is indispensable to the maintenance of a healthy household; I would not think of being without it.

Very sincerely yours,

MATILDA B. CARSE.

Enclose stamp and address DR. PEIRO, 85 MADISON ST., CHICAGO, ILL., for an interesting book of 120 pages, containing four colored plates.

A Superior Business College.

An institution that is a credit to Newark, New Jersey, is Coleman's Business College. The spectacle of over 300 students engaged in practical business studies, is the best evidence of the College's prosperity. Nearly every State in the Union is represented. They came from as far North as Upper Canada, and as far West as Kansas. Every State South has a number of scholars in this institution. The annual catalogue of the College has just been issued, and will arrest the attention of all who see it. It consists of eighty well printed, handsomely illustrated pages, on fine paper, with an illuminated cover, making one of the handsomest things of its kind ever issued. The catalogue well represents the enterprise of the college, which has met with the greatest success under the management of Messrs. Coleman & Palms.

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True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

As a raindrop foretells a storm, so does a pimple upon the human body indicate the health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

He Thanks His Paper.

Mr. Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.—Ex.

A Salaried Hand or Partner Wanted in April on *The Mind-Cure and Science of Life*, 425 Madison Street, Chicago. Feb. issue (10 cts. per copy) gives full details. Its Pubr. will not answer about this until after you read the above and send reply stamp. See "Offer to the Afflicted" in Feb. No.

A number of attractive excursions during the coming Spring and Summer are announced by Messrs. THOS. COOK & SON, the well known tourist agents of New York and London, which are arranged on the most popular scale of prices.

LIEUTENANT FREDERICK SCHWATKA begins in the March *St. Nicholas* a series of illustrated articles describing the sports and occupations of the Eskimo boys and girls, under the general title of "The Children of the Cold." A timely account of the inaugurations of Presidents Grant and Garfield, with several illustrations, and the story of the ceremony of the first inauguration of George Washington.

CATARRH CURED.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Dr. J. A. Lawrence, 199 Deane St., Brooklyn, New York, will receive the recipe free of charge.

That "tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

A torpid liver, a stomach out of order, digestive apparatus weak, and the brain in consequence of these disorders, over sensitive to exertion, or to any unusual circumstance, and the formula for a "crank" is complete. Ayer's Pills will rouse up the liver, regulate the functions of the stomach and bowels, the tired brain will be relieved, and the head resume its wonted level.

Mrs. E. L. Watson—Announcement.

Mrs. Elizabeth Lowe Watson will leave California for the East, May 6th, to remain until Aug. 4th, when she will return to her Society in San Francisco, where she is permanently engaged. Mrs. Watson has labored nearly five years without respite, and is in failing health; consequently regrets to say in reply to her many inquiring friends, that she can make only a limited number of engagements to lecture during this trip, which is intended by her Society as a summer vacation. Parties desiring to secure her services on the way and during her brief sojourn in the East, can write to her business manager, Albert Morton, Esq., 210 Stockton St., San Francisco, or to Mrs. Watson, Box 240, Santa Clara, Cal.

Passed to Spirit-Life.

Passed to spirit-life December 30th, 1884, at the residence of his daughter, Mrs W. J. Herman, Chetopa, Kansas, Elijah Justice, aged 76 years, 11 months and 12 days.

Elijah Justice was born in Bedford Co., Pa. At the age of thirty-six he married Elmira Besoner. Mrs. Besoner was a daughter of M B Patly, of Pontiac, Ill. He was a constant reader of your most valuable paper for ten years when his eyesight partially failed him, and then he had it read to him for one year. His lot was a sad one but for the tender care of his two faithful daughters.

His last illness was a general breaking down of a naturally strong physical organism, and was of such a nature as to render death an acceptable visitor, gladly met with trusting hope of meeting his loved ones gone before.

He was a kind, loving husband and father, whose affections centered in his domestic circle.

His pride was in his children, and his fondest hope, that they might be useful in the world. His loss is to them an irreparable one. He was a man of plain tastes, but unwavering integrity, firm of will and brave in his defence of his convictions of right. A strong believer in Spiritualism, a stanch Democrat, but withal tempered by a kind and generous liberality of feeling toward others who held different opinions. His was not a narrow creed, but placed the whole world, no matter how erring or different from him, upon the upwardly inclined plane of hope for a better life. *Requiescat in pace.*

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dailey, President; C. G. Claggett, Secretary.

Mrs. J. T. Lillie from March to July.

Prof. J. T. Lillie, Musical Director.

CONFERENCE ANNOUNCEMENTS.

March 1st.—A lecture by Hon. A. H. Dailey.

March 8th.—A Mediums Meeting. Mrs. A. C. Henderson, Mrs. M. Gray, Mrs. J. C. Jones, Dr. W. H. Coffin, and other mediums are expected to take part.

March 15th.—"Thoughts on Religion," a lecture by Mr. Wm. C. Bowen.

March 22nd.—"Spiritualism as Compared with Orthodoxy, is it a good substitute?" a lecture by Mrs A. E. Cooley, M. D.

March 29th.—"Spiritualism, Retrospective and Prospective," a general discussion by members of the Conference.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

The Ladies Aid Society meets every Wednesday afternoons at three o'clock at 128 West 43rd street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 3 P.M. D. F. TREFRY, Secretary.

CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure. DR. W. C. PAYNE, Marshalltown, Iowa.

AGENTS COIN MONEY who sell Dr. Chase's Family Physician. Price $2.00. Write for circular. Address A. W. HAMILTON, Ann Arbor, Mich.

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LADIES can do their own *stamping for embroidery*, Oil, Water Color, Lustral and Kensington Painting, by using our artistic patterns. They are easily and quickly transferred to silk, velvet, felt, plush, etc., and may be used *fifty times over*. Our **Outfit** contains **23** *Useful* and *Artistic* working Patterns, as follows: One spray each of Double Roses, Single Roses, Forget-Me-Nots, Golden Rod and Sumac leaves, Daisies, Corner of Daisies to match, Ferns and Butterflies, Water Lilies one sheet of 10 smaller Patterns of Flowers, Greenaway figures, Butterflies, Beetles, etc., with your own initials, *in handsome* 2-inch letter, for Handkerchiefs, Towels, etc., with box each of dark and light Powder, two Pads, and directions for *indelible stamping*, **85** cents, post-paid. Our "Manual of Needlework," 100 pp., **35 cts.** Book of "1000 Embroidery Designs," **15 cts.** All the above, **$1.25**. Agents wanted. Address

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AND

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Contains no quinine or harmful drugs. Not disagreeable, and perfectly safe.

No special requirements regarding diet or former treatment, and no inconveniences experienced while taking. Quaker Chill-Cake is a *positive, radical,* and *permanent cure*. Cures where all other remedies have failed. One Cake, in most cases, is sufficient, and relief is almost *immediate*. It is pronounced by those who have used it, the *quickest* and most *efficacious* remedy ever known.

The price of the Quaker Chill-Cake is *one dollar*, and will be sent by mail to any part of the U. S. on receipt of the money.

Further information, circular, and testimony sent on application. Address,

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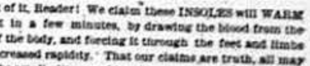

Think of it, Reader! We claim these INSOLES will WARM the feet in a few minutes, by drawing the blood from the trunk of the body, and forcing it through the feet and limbs at an increased rapidity. That our claims are truth, all may test at the small pittance of $1.00 per pair. These INSOLES not only warm the feet, but they insulate the body, and protect it from the damp, cold ground, thus removing all aches and pains from feet and limbs. The wearing of these INSOLES DEMONSTRATES the need of our other and more powerful Shields, which have no equal in conquering disease—our common enemy. If we state the truth, all the sick should know it. That we do state nothing but the truth, we are ready to convince the most skeptical. An investigation always results in solid belief. TRY IT. In these Insoles, and in all our Shields, is found that great, grand, LIVING and ACTIVE ELEMENT and ENERGY, by which all diseases can be cured. Those who will not investigate our claims and test our Shields, must of necessity suffer on, while those who do test the Shields get well.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Our Willie.*

[To the bereaved hearts who cherish most sacredly and tenderly the memory of little Willie, this tribute of her warm and deepest sympathy is inscribed by Mrs. F. O. Hyzer.]

Set by the pretty china, and the baby chair,
Our darling of their service hath no longer need,
His nurture cometh now through angels' tender care,
Who on love's rarest nectars will his sweet lips feed.
He drinketh from the fountains, pure and running o'er,
Of love and joy that fall not now and evermore.

Fold up the little garments his fair form hath graced,
He weareth now the robes of heaven stainless white,
On which no sign of flame or tear shall e'er be traced
To mar the perfect beauty of their folds of light—
He only shone upon us that we here might see
How beautiful in flesh the love of God could be.

We shall not hear the patter of his little feet,
Or his soft, bird-like voice in our deserted halls;
But if our spirits listen, low and soft and sweet
Will float to us its music when he wakes and calls
Unto the hearts that love him, for he loves us yet—
A heart so fond as Willie's never can forget!

Put by the tiny shoes in which his feet have trod,
He walketh thornless pathways, laughing as he goes
Beside the crystal stream that from the throne of God
Over its bed of sapphire murmurs as its flows,
"Suffer these little ones within my breast to see
Reflected from their beauty of what heaven must be."

Though rude was the transplanting of a flower so rare,
Only the clinging clay was riven by the hand
That bore it from our plane with more than mortal care,
To blossom in the garden of the Summer-land;
It yielded us in passing but a fragrant breath,
But on its folded petal fell no chill of death.

We sorrow still as mortals o'er our blighted joy,
But O 'tis greater bliss than mortal tongue can tell,
To know that God's high purpose nothing can destroy,
To feel that his great wisdom doeth all things well,
And that in yielding to him our sweet, precious one,
We all can truly feel, "Father, thy will be done."

*Little Willie, the only son of Wm. D. and Cora A. Kennedy, was born to the Summer-land on the 2nd of Feb. 1885, at the age of three years. His garments caught fire from accidental contact with a burning match ignited by the hand of his little cousin and playfellow, and within an hour from the time of his leaving our home in perfect health and beauty, his bright spirit was panting in its struggle to escape the torture of the bleeding, writhing flesh that enthralled it.

He lingered therein but a few hours, and arising from the clinging embraces of his almost broken-hearted mother, he passed into the beautiful home and the welcoming care of those who will cherish and rear him with that joyful lovingness that can never be attained or realized by the children of earth till they, too, shall arise redeemed from the bonds of outer flesh, and all the pains and cares, and sorrows of its inheritance. As one after the other of these harvests of our heart's sweetest, dearest hopes are gathered up from our mortal plane, passing behind the vail of sense into the rare, subtile atmospheres of the spiritual and its sublime ideals and verities, I exclaim again and evermore again, How can the human brain retain its sanity, or the soul its love, reverence or adoration for an overruling and all-governing Mind, uninstructed of, and uninspired and uplifted by, our great philosophy of life?

How coldly and dismally upon my heart fell the tearful exclamation of a sincere devotee at the shrine of orthodox Christianity on the day of our little Willie's funeral: "We loved him too much." "God chastens us for our idolatry." Not so, I replied. We cannot love too much that which God hath made so irresistibly lovely. Love purifies and exalts the soul through which it flows—the heart which it inspires, the mind which it illumines. It is because such pure worship of the beautiful, such unimpassioned, unadulterated love as we hourly brought in tribute to the angelic, impartially-loving little Willie, does not overflow the hearts of humanity as it overflowed his toward us, and ours toward him, that earth to-day is a pandemonium instead of an unclouded paradise. I never heard a lip utter Willie's praises, or describe his perfectness, that did not conclude the eulogy with the admission that the secret of his rare fascination for all was his spontaneous love for all. Never disobedient to government, never forgetting to lisp sweetest thanks for the commonest favor, confidently, fearlessly placing his tender little hand in any hand extended for it, yet withal, most beautifully, actively intellectual for his years, quick to merriment, eager for pleasure, and as readily consoled by the voice of tender persuasion in his childish sorrows and afflictions. To me he was a living revelation of a world's splendor and glory when wholly redeemed by love, and my greatest sense of personal regret for his so unlooked for transition lies in my having lost the immediate and direct service of such a divine pupilship to the living Redeemer, Love. There was no rivalry between infinite Love and baby Willie. I think it far more reasonable to conclude that Willie proved so faithfully and exquisitely true to the ministry of loving, that he was permitted to return to the sweet bowers of his nativity without incarnating himself farther in the gross substances of earth, which less rarely concentrated and refined germinals have to take on and bear for eighty or ninety years, not as a punishment, or penalty, but for instruction and development of immortal character. I find myself almost preaching as usual, but Willie could always make me preach Spiritual Philosophy whenever he came to my sight, and I think perhaps the impetus his influence gave my soul in the direction of divine truth, may never quite lose its force until I rejoin him across the river of transition.

Baltimore, Md., Feb. 6, 1885. F. O. H.

Letter from the Editor of Spirit Blætter.

To the Editor of the Religio-Philosophical Journal:

My spirit guides have laid a heavy burden on me in my old days, but they support me, too, and give me strength to fight against all those obstacles which I find in my way here. The ministers have been stirred up here and got frightened, when they found out last year, that in Saxony alone there were nearly eight hundred Spiritualists, who are members of societies, knowing very well, that at least three times that number are not belonging to any society. They oppose us in every way, and call to their aid even the police, but in spite of their efforts, Spiritualism is spreading.

One great difficulty here as well as in America is, that so many people have too much faith in every word that is uttered by a medium, and think, that because it comes from spirits, it must be pure, unadulterated truth. I do all in my power to overcome this blind faith and lead them to use their reason in every respect.

My work here is needed very much, and is appreciated by all, with the exception of a few who have been caught by Olcott and Blavatsky and have formed a Theosophist Society. If I had to give up the *Spirit Blætter*, there would be no one found to continue it, and, therefore, I must hold out, no matter how severe my task is. I have to fight against all classes of the people, inside our ranks and outside. I am despised by some, and hated by others. I am hooted at and insulted, and one paper here, the *Criminal-Gazette*, went so far as to ask the authorities to send me off to America again, for my presence here was an insult to the intelligence of the people, and a shame to the city and university; and yet spiritual ideas are spreading. That my position here is neither pleasant nor remunerative, every body can see, but I have commenced my work, and I am determined to carry it through, if my strength will hold out.

Thanking you again for your kindness, I remain, with brotherly regard, DR. B. CYRIAX.

Leipzig, Jan. 20, 1885.

Gen. Grant has recently repaid a loan of $1,000 made to him last May, when the firm of Grant & Ward failed, by a man in Lansingburg, N. Y. The use of the money was voluntarily offered for one year without interest, and in returning it Gen. Grant expresses his thanks and explains that he had been able to earn the sum himself within the time specified.

A Seance with Mrs. Maud Lord.

To the Editor of the Religio-Philosophical Journal:

Mrs. Maud E. Lord and her little daughter passed Christmas week with us. On Christmas night, while a few friends were present, the conversation drifted to materialization, some of the party declaring they had lost all faith in that phase of mediumship, as so many mediums had been exposed, and it was so difficult to secure test conditions. While we were talking, Mrs. Lord's arm was controlled, and the spirit wrote:

"If you can arrange a good cabinet, we will do our part to convince you of the truth of materialization."

In the second story we have an alcove, with heavy draperies, and one window. We darkened the window, turned the light down a very little, but could see plainly all the time. Mrs. Lord called for a rope to tie her hands. Two of the party tied her hands securely behind her back. The moment she entered the cabinet, a hand and arm were thrust out. In the meantime a hand came out at the side, and reaching over to the bed, pulled a pillow off on to the floor. Then Mrs. Lord said:

"Clarence, it seems very warm here."

Immediately we heard the window being pulled down at the top, and it was a very hard one to move. The curtain rattled, and the spirit seemed to be very strong. The window is on the back part of the house, the third floor from the ground, and there is no way to reach it from the outside.

Clarence materialized and stood at the opening in front, while Snowdrop peeped out at the side, giving her hand to all in the circle, six in number. Some very good tests were given from spirits friends in the cabinet, who could not get strength enough to show themselves. Mrs. Lord then came out, and we all saw her hands tied as securely as when she went in. We untied them, and had a little rest, after which she went back again. We handed the rope to her guide who came to the opening, and he tied her hands behind her, then secured her feet, and tied her to the chair. Then the curtain opened, and a large Indian lifted her in the chair, and carried her out into the room. We had a good job in untying the knots, but finally succeeded. Then we tied her again, and she went into the cabinet, myself and Mr. Read accompanying her. We stood by her side while the spirits untied the rope. While the spirits were untying her we felt spirit hands on our heads and backs, and heard voices talking to us. Then we came out, and while Mrs. Lord stood just outside of the curtain, and Mrs. R. was standing in front of her, a large Indian put out his hand over her head and touched Mrs. R. Mrs. Lord is not entranced during materializations. MRS. A. W. READ.

Pawtucket, R. I., No. 47 Harrison St.

Taxing Church Property.

The Committee on Taxation in the Massachusetts Legislature lately heard the petitioners for a repeal of the law exempting church property from taxation. Richard P. Hallowell was the first speaker. He said the exemption law was in effect a subsidy. The result was a direct tax on all people of the State for the support of religion. But religious corporations ought to pay their fair share of protection. Exception was a vicious principle, and a violation of the spirit of our free institutions.

Mr. F. M. Holland said that the petition had been signed by 1,060 citizens of Massachusetts, among whom are Professor W. T. Harris, M. J. Savage, W. I. Gill, J. S. Buch, F. Frothingham, W. J. Potter and J. K. Applebee. A friend in Sterling says: "If the State were canvassed, it would astonish the representatives." A letter was read from the Rev. Dr. Stebbins, successor to T. Starr King in California, saying of the taxation of all property there the past twenty years: "I do not think that the law has any effect to hinder the churches in any work or influence for human welfare." He also read an argument for taxation drawn up by the Rev. J. S. Buch, an Episcopal clergyman recently settled at San Francisco, and a signer of the petition. The Rev. W. I. Gill of Lawrence was in favor of the petition on statesmanlike principles. Churches should bear their own burdens. The present system was a heritage of the past tyrannical ages. If churches could not support themselves under a system of taxation, they ought to go out of existence. The churches were only educational to a degree; not enough so to demand to be exempted as an educational institution.

B. F. Underwood felt that a principle was at stake. All the churches were on an equal footing, and what is the difference between compelling a man to support all churches and compelling him to give $100 for any one? He cited as one case of discrimination, the fact that Paine Hall paid taxes while Parker Memorial Hall paid nothing. He had no hostility to any ecclesiastical sect or theory; it was the principle at stake. Mr. F. Frothingham said the principle is the same whether the religious body is large or small, rich or poor. As a minister, he could see in his own denomination how desirable it would be to have some small churches exempted; but after all there was the principle at stake, and after careful and earnest consideration, he was bound to stand for principle and right. He admitted, in reply to a question from Mr. Cummings of the committee, that there was a possibility of bringing religion into politics through Protestant assessors valuing Catholic churches high, and Catholic assessors valuing Protestant churches high. The speaker, on the other hand, thought that was a minor evil compared with the great principle at stake. He thought the taxation of churches would prevent the building of such costly churches, in which the poor could have no part and were practically excluded from worshiping. There was no opposition to the petition.

Heber Newton.

Though Mr. R. Heber Newton may fulfill the canonical definition of a heretic, there are some plain truths in his heretical deliverances that heretic-hunters will find it difficult to meet and impossible to escape. His assertion, for example, that the dogma of the resurrection of the body, and its congenitor, the dogma of eternal torment to be experienced by means of its nervous organization, are inconceivable, is simply one of the facts in universal experience. When the churchman says, "I believe in the resurrection of the body," or in the everlasting torment of the unregenerate, or in the immaculate conception, or in a number of other so-called "essentials" of Christianity, he asserts his belief in what is simply unthinkable. How can one say that he believes what it is not possible for his thought to grasp? By means of faith, say the theologians; but, unfortunately, they have not been able to bring within the limitations of the finite understanding that faith which is said to give a knowledge of what is not within the reach of consciousness. Considering this failure, is it suprising that alleged belief in these unthinkable dogmas should appear to be fading out of men's minds, "much as belief in witchcraft faded out among our fathers?" Surprising or not, this is the great mental and moral change that appears to be going on throughout Christendom. It is a transition that heresy-hunting can not stop, nor heretical preaching accelerate.

Women as Ministers.

Our lawmakers have declined to take action on the petition of Mrs. Louisa S. Baker, pastor of the Congregational Church at Nantucket, who asked to have the authority to perform the marriage ceremony added to her present ministerial functions. Their reason for this is not because they think the rites would not be valid if performed by a woman—that side of the question is not discussed at all. It seems that the denomination of which she is a member does now allow females to act as pastors. In other words, men, and men alone, are permitted to become ministers. If the church cannot ordain a woman to preach they have the same reason for refusing to let her marry.

This decision may be disappointing to many, but no one can say it is not just. The church has the credit of leading in all reforms. Our clergymen did more in the anti-slavery agitation than any other class of men. To-day they figure as purifying elements in education and politics. If the church cannot endow a woman with ministerial powers, the Legislature is not to blame for refusing her legal privileges. Many denominations, the Adventists in particular, have several regularly ordained female preachers. Let one of these ask the power to marry of the Legislature and make a trial of the case on its merits. Let her do this, and, if she fails to reach the prize, let her go back to her church and perform the ceremony by the authority vested by the statutes in all clergymen.—*Boston Globe.*

The Japanese prison color is pink, as constant association with this color is supposed to create peculiar impressions upon the mind of the criminal which will exert an influence for good after he has regained his liberty.

A Baptist Minister Controlled by Spirits.

To the Editor of the Religio-Philosophical Journal:

I have held many circles, always with more or less satisfaction; but the one that I want to refer to more particularly, was the last one held. It was through the mediumship of a young Baptist preacher, about twenty-one years old, just started out with bright hopes before him. He had an appointment to preach at this place on last Saturday night, and Sunday morning, the 7th and 8th inst. He was my guest, and I went to church with him. He acquitted himself well—giving general satisfaction. After we returned home we held a circle. We had not been sitting long before the young preacher was controlled. I laid some paper and a pencil on the table, and asked the controlling spirit to write his or her name. After some manipulating, "Mattie Myrick" was written. There were none around the table that knew any one of that name. I asked:

"How long have you been in the Spirit-world?"

"Three years."

"How old was you when you passed over?"

"Eighteen years."

"Are you happy?"

"No."

"Where are you?"

"I am in hell!"

"Is there any such a place that we read of in the Scriptures, that burns with fire and brimstone?"

"No!"

"Is there any one around the table whom you knew in earth-life?"

"Yes."

"Who?"

"Thomas, the young preacher."

I asked Thomas if he ever knew any one of that name. He answered that he did not. I then asked the spirit where she knew him. She answered:

"In Memphis."

Thomas then said: "I do recollect her."

I then asked: "Have you any message that you wish for him?"

"Yes, but do not want you to hear it."

"Have you anything else that you want to tell?"

"Let me talk to him. Tom, the man those boys took out of jail is in hell to-night."

This young man was an entire stranger to all of us, although a relative of the young preacher. He told the circumstances of the case, that corresponded exactly, that happened in Mississippi two hundred miles from here. He asked:

"Do you know his name?"

"Yes, but will not tell it."

"Do you think that there is any redemption for you?"

"My God, no!"

"What is necessary for us to escape that place?"

"Pray! Tell all men to do right. Sir, I am in hell, but your children are in a happy land."

I then asked: "How many children have I?"

"Nine."

"How many have I in the Spirit-world?"

"Seven, all in heaven," which was all true; that is, I have had nine, and seven are dead. I then asked: "Have you ever seen them?"

"Yes."

"Can you go to them?"

"No, but they are sent here to preach to the people in hell."

"Does it do those in torment any good to communicate with their friends on earth?"

"To some extent it does."

"Is there any other medium round the table?"

"Yes."

"Who?"

"Thomas."

"Can you control him to write?"

"Yes, write and talk. Tell him that to-morrow I will wake him up and talk to him. I have something to tell him hereafter."

This is only a part of what happened. The preacher says that he had no control of his arm whatever. In fact, he says that it felt as if he had no arm. When a question was asked, he could see his hand move and answer it. W. B. MASSEY.

Mt. Vernon, Ark., Feb. 12, 1885.

Funerals in Foochow.

From my post of observation on the veranda I have watched some very curious funeral ceremonies, especially during a festival answering to All-Soul's Day, when the whole population turn out, and go forth all over the country to visit their ancestral graves, which are scattered about in the most promiscuous fashion, on such spots as the soothsayers have declared to be especially pleasing to the dead. Each family carries offerings of food on many trays: roast ducks, a pig roasted whole, rich cakes, and all manner of sweet cakes and sweet rice wine. These are the realities of which, happily for their descendants, the dead cannot partake, so after they have been duly laid out upon the grave, and a religious service has been read by one of the party from the ritual for the dead, these good things are replaced on the trays, and carried home again for the family festival. But the dead are supposed to need many things in the far country—clothes, horses, furniture, houses, writing materials; whatever is conducive to comfort here must be transmitted from earth to the Spirit-world by the simple process of burning. Fortunately it is not necessary to burn real articles—paper or pasteboard imitations will do as well, so thousands of persons are employed solely in the manufacture of these articles, while thousands more devote their whole lives to coating paper with tinfoil, to be made into shoe-shaped ingots of silver, and imitation dollars, and the semblance of other coins, especially strings of countless cash, all of which are destined for burnt-offerings to propitiate the dead. For it need not follow that affection prompts all this immense annual expenditure in honoring the dead. It is generally the result of most slavish fear—the grossest bondage of superstition—for every Chinaman believes in the power of the dead to avenge neglect by causing all manner of evil to the living; so trouble of every description, disease, failure in business, loss of sons, and all other conceivable afflictions, are due to the curse of the malevolent dead, to whom he may not be even distantly related. The avenging spirit is very probably some neglected beggar, who has been allowed to live and die unpitied, but who, after death, becomes a power of evil, whom no sane man dares to neglect! —*Cassell's Family Magazine for March.*

What is a Mahdi?

Mahdi, or Mahadi, as D'Herbelot spells it, is an ancient title in the Moslem world which at first signified simply director of the faithful. But in the course of Moslem history, and especially Moslem history in Africa, it came to have another signification related to an accepted prophecy of Mohammed. It necessarily refers to the African part of Arabic history. By this secondary significance of the word the Mahadi is a certain ancient leader come again. His appearance is the "second advent" of a prophet who lived in the old days, and who in all the meantime has been with the immortals. Mohammed, the twelfth Imam, and the twelfth descendant from Ali, is the real original. He is the Mahadi who comes again every now and then. He was hidden from the world at an early age, and communed only with his disciples through his lifetime, and finally did not die, but "went up" with the fixed intention of returning to revive the glories of Moslem. As in the Christian theory, and even in the history of several monarchies, this legend of a Prince who is to return has afforded a favorite pretext for no end of impostors, so it did in Islam. The most famous of these in past ages was Abulcassem Mohammed Ben Abdallah, the founder of the Fatimite dynasty in Africa. Mohammed had prophesied that in 300 years the sun would rise in the west, and as Abulcassem's glory was in 296 of the Hegira, it was held that the prophecy referred to him, and since then the idea of the Mahdi has commonly had relation to a revival of the glories of Islam in that Western world of Moslemism, the provinces of Africa held by the Arabs. Perhaps we should not plume ourselves too much over a race of men who are yet controlled by a vivid conviction that their leader was born a thousand years ago. We believe in leaders whose claims to allegiance are equally ridiculous.—*New York Herald.*

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

Having noticed several articles in your paper about divining rods, I wish to make this statement. I can with the limb of a common tree locate a vein of living water, and tell within one foot the distance to it in any place where water can be found. The skeptic may hold my hands, grasping the stick, providing he will not in any way injure my hands. This I stand ready to do whenever your skeptical friends are willing to pay for digging the well.

Boston, 13 Davis St. DR. M. V. THOMAS.

"Talking Back."

To the Editor of the Religio-Philosophical Journal:

I never read my copy of the RELIGIO-PHILOSOPHICAL JOURNAL without experiencing an immediate desire to sit down directly and "talk back," there are so many thoughts suggested, and so many questions stirred up. In one of the JOURNALS some time back, I read a doctor's, or rather a dentist's (if I remember correctly) account of the manner in which mediumship came to him, and that afterward it left him entirely, and he questioned why it should have done so. Some one answered the question by saying that possibly he was growing too dependent on spirit guidance, and that, for his own good the spirits had ceased to communicate through him. Now, I do not believe that. I think the cause was some change in his own condition, that disconnected the delicate electric currents, and prevented the receiving of further dispatches; these are my reasons for thinking so: I believe that existence after death is an advanced state; that the mental outlook is broader, and the mental vision clearer.

We of the earth know that dependence on spirit guidance does not strengthen our judgment, consequently our friends that have passed to the life beyond must know the fact before they open any communication with us, and knowing it, they would not awaken all our interest and hope for a little time, only to disappoint us afterward; for, surely our spirit friends would be no less kind and considerate than they were while in this life.

The idea that friends in the other life should be always beginning experiments with us that they must abandon later on for our good, is nearly as repugnant to me as was that of my early teaching, when I was told that the Lord gave us our friends and beautiful children, and then if we had humanity enough to appreciate them and love them, he grew jealous directly, and made them suffer sickness and death in order to make us love only himself. This was the first "entering wedge" that broke up my stanch Methodism. My answer then was: "Don't tell me that the dear God is a miserable, contemptible wretch, that ought to be kicked out of existence;" and I proceeded to make a new creed of my own, and have had it ever since.

This matter of the possibility of mistakes by spirits is, of course, different, as they are not all-wise; yet I think they must have clearer vision and more mature judgment than while in earth life, as progression is a law of mind; and to me the apparent mistakes of the "spirits" are accountable to laws not understood by us, governing the medium.

I am glad to see articles from the pen of such men as Prof. Coues. It is quite time now, I think, for honest and truthful scientific tests and reasoning. Spiritualism as a phenomenon must be replaced by Spiritualism as a scientifically proved fact. Until then old men in their dotage may, for popularity's sake, repudiate their faith, and timid souls shun investigation from fear of ridicule. I believe the JOURNAL is doing duty as the advance guard in the onward march of civilization of the present decade. It is lifting the pearl of a new and broader religion out of the filth and falseness that always creeps under cover of a new name, up to a plane where all men must respect it, even though they do not embrace it.

In all the unfolding of human progress, it seems that the time grows ripe for the one more step forward. When the world has moved slowly up to the point of a new invention, some mind grasps the idea, and the result is "a new thing under the sun," and all the world profits by it. When the freedom of this nineteenth century made intercommunication between the two worlds possible, we accepted the messages sent, or rejected them, according to our turn of mind or opportunity for observation, but we left all the work to be done by the unseen forces; we flew no kite to draw the electric currents; we made no audiphone to aid our hearing; no delicately constructed telephone on which the spirit voice may breathe messages. The lack of any attempt at invention to aid in investigation, is owing to the fact that there has been no scientific investigation to call out thought and invention. The rabble, having nothing else to do, have given their time, stupidity and cupidity, to the phenomena, and had nearly disgusted the world with the new belief, when the JOURNAL and a few strong men came to its rescue, and now it seems that the time has arrived when science should investigate and prove the new faith; and then Spiritualism must publish its own clear, clean creed, and leave the swarm of immoralists outside of its gates in statement, as they are in fact. Spiritualism is as pure and just as any other ism under the sun, but its lack of formulated creed allows the basest to clothe themselves with its name, and this brings disrepute upon the faith and its most upright followers. This should not remain so. We want a few clear, terse sentences that shall state our belief plainly. As long as we have not, the world will judge Spiritualism by some of its so-called followers.

MAUDE MEREDITH.

A Wonderful Man of New Orleans.

To the Editor of the Religio-Philosophical Journal:

There lives in our city a man through whom astounding phenomena are manifested. Generally, when any person stands close to him, he cannot write well; but if alone, or at a distance from others, he writes splendidly. Any slight exposure will cause him to be sick. His hair is now becoming gray (he is only forty-two), and he is slightly bald. In appearance he is handsome; walks lightly and rather rapidly at times. He is extremely fond of little children; they are delighted with him. When he talks he does so with an appearance of authority that astonishes observing people. He rebukes evil deeds with a simplicity that is remarkable. The ungodly cannot bear his presence.

The astonishing phenomenon, his being in two places at one time, seems impossible, judging from our present knowledge of the laws of our physical and spiritual natures. This, however, is positively asserted by men of "level heads," to be the case, yet I am inclined to doubt it, and I introduce it parenthetically.

When only ten years of age his father and mother both died in the same month and year. He predicted their death, and also that of a sister.

Food has been placed by an invisible power at his feet in the public street. Law books have danced in the book case of a well known lawyer who defended him against an unjust charge. Spirits guard his room, and it is venturesome to go into it when he is asleep. Thundering noises are heard at certain stages of his feelings. Houses are shaken to their foundations when he is brooding over news of the commission of some great crime.

Certain women have been warned with demonstrations of physical manifestations not to have any thing to do with him. Animals, such as chickens, cats and dogs, have frequently left their roosts and beds, and watched during the whole night at the door of his room. He is warned of any danger to friends or his brothers' families. He saw in advance the late explosion that caused the damage to the Houses of Parliament in England, three days before it took place. He seems to be perfectly aware of the presence of any one in his room, no matter how concealed.

I feel that I cannot conceal this gentleman's name, the subject of these lines. He has two brothers here, one of them a learned lawyer, the other a well known book-keeper for the largest grocery store in New Orleans. In religion he is a Roman Catholic and a member of the Jesuit Church here. His ideas of religion are far above the majority of Roman Catholics.

Once a friend urgently requested him to commence investigating Spiritualism, and after many attempts he succeeded in getting him to attend a private meeting of Spiritualists, where both of his hands were taken hold of by some invisible power, and he seemed to be under the entire control of an influence foreign to himself. Weighed down as he is by Roman Catholicism, he concluded, however, not to continue his investigations of modern Spiritualism. Mr. James A. Tully is the person whom I have referred to, and whose name should have been inserted farther back in this communication.

JAMES SOULE.

New Orleans, La., Feb. 10, 1885.

A horse refused, despite vigorous lashings, to cross a drawbridge, in Connecticut, one night recently, and the driver subsequently found that the draw was open. The New Haven *Palladium*, which tells the incident, makes the sagacity of the animal more wonderful by stating that the horse was blind.

A modern scientist has discovered that mental activity enhances physical beauty, thus controverting an old theory. He says: "A handsome man or woman, either, who does nothing, but lives well or self-indulgently, grows flabby, and all the fine lines of the features are lost; but the hard thinker has an admirable sculptor always at work keeping his fine lines in repair, and constantly going over his face to improve the original design."

Notes and Extracts on Miscellaneous Subjects.

General Sherman is sixty-five years old.

Many women are becoming commercial travelers in England.

A corn-cob pipe factory at Washington, Mo., employs fifty men.

Ellen Terry is said to have the same dressmaker as the Princess of Wales.

Congressman Rosecrans's son is a Catholic priest and his two daughters are nuns.

There are strawberries in Southern California, but they sell at 50 cents a quart.

The North Carolina Legislature proposes to draw the line at the age of ten in permitting the sale of tobacco.

Cards specially designed to inform friends of the birth of a son or a daughter are among the things that are.

One of Harlem's wealthy ladies pays her coachman extra wages on condition that he will address her as "My Lady."

Harvard students are to be free to go to church or not, as they please, by a recent decision of the board of overseers.

The latest among the fashionable ladies of Paris is to wear miniature landscapes painted on their finger nails by talented artists.

An East Saginaw man presented his intended bride with a forged deed for 500 acres of land a few days before their marriage.

A white robin was killed in South Carolina the other day. It had the usual red breast, but the rest of the feathers were white.

A French scientist has written a pamphlet which proves theoretically that the future man will have a large brain, but no natural teeth.

Professor Ely, of Johns Hopkins University, says that dynamite explosions are a "local manifestation of an international devil."

Miss Belle Cushman Eaton, a grand-niece of Charlotte Cushman, has been remarkably successful in a series of readings given in New England.

A Corean woman has no name. She is always somebody's daughter, sister, wife, mother. Their individual existence is not recognized even by name.

There are on record twenty-four cases of lead poisoning produced by the use of moist snuff, samples of which have been found to contain 2.50 per cent of lead.

A New York legislator has a bill requiring beer brewers to put a label on every beer bottle or beer barrel stating the ingredients of the liquor contained in it.

The sea of Galilee swarms with piscatorial life as in ancient times, but the fishing industry has greatly run down, there being but one sailing craft on the lake.

Mike Wearley and a party from Fort Benton, in their researches in the Sweet Grass Hills, Montana, came across a fossil forest—trees of all sizes perfectly petrified.

Connecticut, in proportion to population, still holds the lead in inventive genius, having taken out 986 patents last year, or one for every 694 persons in the State.

An Atlanta street car company owns a dog. At least a dog follows one of the company's mules while the latter is attached to the car and sleeps with it while it is in the stable.

Petition for divorce has been filed by a New York husband for the only reason that his wife is too "religious," neglecting her home duties and devoting nearly all of her time to church affairs.

The old carpet on the floor of one of the rooms in the San Francisco Mint was taken up the other day and "reduced"—that is, they burned it and assayed the ashes, which yielded $2,509 in gold dust.

Mr. Ruskin holds very strong opinions on the subject of second proposals. He says no man should be so conceited as to expect that he is to be accepted the first time he chooses to say the word.

It is proposed in Connecticut to repeal the general railroad law in that state and allow no new road to be constructed unless in the opinion of the Railroad Commissioners there is a public necessity for it.

Senator Chace, of Rhode Island, is a typical Quaker in dress and speech, and believes in the reign of peace to such an extent that he will not nominate candidates for West Point nor Annapolis, nor vote for military appropriation bills.

A statistical work reports that there are in Nova Scotia 265 lawyers, 298 doctors and 468 clergymen. According to this every hundredth full-grown man in the province is engaged in one of these professions, one in a little over 200 being a clergyman.

Four years ago the United States Government purchased land at Two Lights, on the coast of Maine, for a life saving station, since when nothing further has been done. Already this winter there have been six wrecks in that vicinity, the last one only a few days since.

A new thing in pianos has been brought out at Leipsic. In outward appearance it resembles an upright piano, and it has the ordinary hammer action, but in lieu of the familiar strings tuning forks are substituted for the purpose of procuring pure as well as sustained tone.

At the solicitation of the British Government President Lincoln looked after personally the copying and signing of a second original copy of the Emancipation Proclamation for the British Museum, and it is now preserved among the great historic papers owned by that institution.

A bank in a small town in Orange County, New York, suspended payment last week. It suspended because the clock of the time lock in its safe door ran down at 6 o'clock in the morning, and, consequently, never reached 9 o'clock, when the lock was set to open. It took five days to get into the safe.

The average cost of a marriage license in this country is $1.20. Colorado, Pennsylvania, South Carolina, Rhode Island, and Wisconsin charge nothing; New Jersey, 12 cents; New York, 25; Massachusetts, Maine, Vermont, and Connecticut, 50, and so on up to Maryland, the highest of the lot, $4.50.

Dr. J. F. Leaming, of Cape May, claims to have a gold ring which was the property of George Washington, and which holds a lock of his hair. It was given by Washington to Lieutenant Richard Somers of the United States navy, and has remained in the family ever since, Dr. Leaming being an indirect descendant.

A Greensboro, Fla., gentleman owns a revolutionary gun that was carried by the Duke of Gloucester. It was picked up after the surrender of Yorktown, and for many years was in possession of the Stockton family, of Princeton, N. J. The Duke of Gloucester's name is on a solid gold scroll on the side of the barrel.

A hard-hearted, divorced wife of Atlanta, Ga., would only let the ex-husband and father see their one child upon payment of $100 for a ten-minute interview, even then not to disclose his identity, with a lawyer to be present to see that the contract was carried out. And the impecunious father had to leave without a glimpse of his child.

The Siamese make wedding presents, but they never give an odd number of articles, for the reason, they say, that one cannot stand without a partner, three means enmity, and five sickness. On the other hand, two signifies "strong and welcome," four, "laughter," six, "binding together by love," and eight, "we resemble each other in likes and dispositions."

Not long since the Chinese began to fortify a small island in the river at Foo Chow. After they had spent upward of $1,000,000 upon the works they began to make the anxious query of where the garrison would retreat to in case that act became advisable. They could find no place, and so they abandoned their million-dollar works, their plans, and the island.

The following are the cable rates: From all telegraph offices in Chicago and Milwaukee to places in France and England, Scotland, Ireland and Wales, 45 cents per word; Alexandria, Egypt, 79 cents; Australia, $3.10; Austria, 56 cents; Belgium, 51 cents; China, $2.50; Cochin China, $2.25; Denmark, 55 cents; Germany (including Alsace and Loraine), 45 cents; Greece, 61 cents; Holland, 53 cents; Hungary, 56 cents; Havana, Cuba, 50 cents; India, $1.70; Italy, 54 cents; Japan, $2.75; Norway, 55 cents; Portugal, 60 cents; Russia in Europe, 63 cents; Rio de Janeiro, Brazil, $2.58; Sweden, 59 cents; Switzerland, 51 cents; Spain, 60 cents; Turkey in Europe, 59 cents; Turkey in Asia (seaports), 65 cents. Ten letters constitute a word. If a word contains more than ten letters it will be charged for as two words.

"What of To-Morrow."

BY DR. J. A. MARVIN.

What of to-morrow? says the wayfaring muse
As he trudges along life's weary way,
Counting the miles past and the miles to come,
E're his journey is ended and he be at rest.

What of to-morrow? says the youth at his play.
What of to-morrow? says the fresh budding manhood;
And what of to-morrow? repeat the aged and gray.
Earth-life is but short—but what of to-morrow? cry the vast throngs that are moving along.

The mother and the infant lie side by side,
Sweetly reposing in the arms of sleep;
The strong man and the weak retire to their couch,
Knowing not what to-morrow may bring as their fate.

The maiden and lover pledge each other in love;
The hopes of the future are brought to their view;
But the blasts of to-morrow, may shatter all hopes,
May sunder all ties, ere the tie of this earth.

The sun of to-day rises bright in the east;
He passes to mid-day in a clear silvered sky;
He lowers to the horizon dimmed only by a light floating cloud;
But ere he his circuit shall make,
The tempest may roll on land and on sea.

'Tis thus of to-morrow, we all seek to know;
And not only of to-morrow, but of all the to-morrows to come:
The bud of to-day is the flower of to-morrow,
While the flower of to-day is the fruit of to-morrow.

The child of to-day is moulded and fashioned for the man of to-morrow,
While the strong and the active will be known as the weak and the gray.
But, "What of to-morrow for them?" say we all.

And what of to-morrow? for the sweet dying babe,
The youth and the maiden, the active and strong;
For the portals of death are opened to all—
The usher stands ready, but where do we go?

The Christian and Pagan unite in the theme
That the portals of death are but the gateway to life;
The hopes of many are buoyed by the thought:
For the life of to-morrow, when those portals are past.

The words of the Preacher, the Bible and Koran,
And the voice of all nature are cited in proof;
But the heart of the parent whose child has passed there,
Throbs deeply in grief o'er the doubt and the gloom.

The husband and wife whose companions have passed,
Wonder whether it is true that their loved ones still live.
The rich and the poor alike mourn their friends,
And ask for some proof their doubts to dispel.

The loved ones who have passed, have heeded their cry;
Have opened the way for knowledge and truth;
And now the loved child, its parent's doubts chides;
Its life is made certain: its presence assured.

The old and the young who those portals have passed,
Together do come their lives to attest;
And wisdom and love, eternal are made,
Growing not less, but brighter with age.

The region of malaria is extending, and there are many Chills and Fever districts which formerly were healthy. The most radical remedy for Malaria, Chills and Fever, Dumb Ague, &c., is the "QUAKER CHILL CAKE," an article which comes to us from the Quaker City, where it is so highly endorsed by many prominent people that we call the attention of our readers to it. It is said by those who have tried it to be a wonderful and quick cure, taken without the least inconvenience, as it is eaten just the same as a cake for refreshment, the effect being almost immediate. Another merit, this cure contains no Quinine or harmful drugs, thus doing away with any bad effects after taking. GROFF & CO., 1522 Chestnut st., Philadelphia, Pa., will send free on application a pleasant little book containing the history of a number of these cures.

An artificial leather, made of sinews, paper materials and caoutchouc, is coming into use in Germany.

Three Reasons

Why every one needs, and should take Hood's Sarsaparilla in the spring:—

1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength.

2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.

3d: Because from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

A sensational and harrowing rumor is afloat that President Cleveland uses his knife too much at table.

The Natures of Fire

and the human body are such that the latter cannot escape ruin in close proximity to the former. Hence the instant warning of intense pain when fire approaches too near for safety. No sane person would deliberately neglect the warning. And yet the comparatively slight pains in the right side, shoulders, back and chest, the light dry cough, the listless weakness, which are not the less surely warnings of the approaching agonies of established consumption, are allowed unobstructed progress, when Dr. Pierce's "Golden Medical Discovery" would surely dispel the fearful danger. *Take it in time.*

The word "hell" appears eighty-six times in Shakespeare's writings, and heaven 306 times.

Who Will be the Next President?

is an important question to every citizen of the United States; but, far more essential is the knowledge how to live our life as the Great Creator intended. That knowledge is imparted in Dr. Pierce's "Common Sense Medical Adviser"—nearly 1,000 pages and about 300 illustrations—published by the World's Dispensary Medical Association, Buffalo, N. Y., and sent, on receipt of one dollar and fifty cents, to any address.

Mark Twain smokes twenty cigars a day.

Solid Comfort.

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

General Grant is indeed in hard luck. He hasn't smoked a cigar since Nov. 20.

I was troubled with Chronic Catarrh and gathering in my head, was very deaf at times, had discharges from my ears, and was unable to breathe through my nose. Before the second bottle of Ely's Cream Balm was exhausted I was cured and to-day enjoy sound health.—C. J. CORBIN, 923 Chestnut st., Field Manager, Philadelphia Pub. House, Pa. See adv't.

The paragraphers are busy with the orthography of "Yseult."

No woman can live without some share of physical suffering: but many accept as inevitable a great amount of pain which can be avoided. Lydia E. Pinkham's Vegetable Compound was invented by one who understood its need, and had the rare skill to provide a simple, yet admirably effective remedy.

The Princess Beatrice is an estimable amateur in photog[illegible]

Success.

If success be the true test of merit, it is a settled fact that "*Brown's Bronchial Troches*" have no equal for the prompt relief of Coughs, Colds and Throat troubles. *Sold only in boxes.* Price 25 cents.

In Scotland they are trying divorces and like them.

Offensive breath vanishes with the use of Dr. Sage's Catarrh Remedy.

OLD AGE.

How Man's Lease of Life may be Lengthened.

The possibility of prolonging life has commanded the serious attention of eminent scientists, and the discovery of some compound or elixir capable of preventing or suspending physical decay, has been, more than once, confidently predicted. The practical thing to consider is, however, the prolongation of life by proper care of the health, one of the best means of maintaining which is the occasional use of Ayer's Pills. S. C. Bradburn, Worthington, Mass., says: "Ayer's Pills are

THE BEST

remedy for sick headache, arising from an impure state of the stomach, and are the mildest and best purgative in the world. They were first recommended to me, by my mother, thirty years ago." Mrs. J. G. Smith, Campbelltown, Ga., says: "I have been cured of Rheumatism, and am now enjoying good health, through the use of Ayer's Pills. I am nearly seventy years of age." Mark Johnson, Monterey, Mexico, says: "I have used Ayer's Pills for the past thirty years, and am satisfied that I should not now be alive had it not been for these Pills. By using them I have been enabled to avoid the bilious diseases peculiar to this climate." J. V. Thompson, Mount Cross, Va., says: "Ayer's Pills gave me quick and

HAPPY RELIEF

from bilious and sick headaches. I have now used them for two years, with increasing satisfaction." M. V. Watson, 152 State st., Chicago, Ill., says: "One year ago I was induced to try Ayer's Pills as a remedy for Indigestion, Constipation, and Headache, from which I had been a great sufferer. I found the action of these Pills easy, and obtained prompt relief. In continuing their use, a single Pill, taken after dinner, has been all the medicine I have required. Ayer's Pills have benefited me more than all the medicines ever before tried." D. T. Summers, P. M., Wayside, Kans., says: "My wife suffered, for several years, with Costiveness and Sick Headache. She was completely cured by using Ayer's Pills."

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IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price $1. Six bottles for $5. *Sold by all druggists.* Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

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THE COMING MAN.

Among the many attainments which we may reasonably expect the coming man to possess, will be a perfect knowledge of the human system. He will also have a thorough appreciation of the importance of Ayer's Pills, as a means of keeping the system in a healthy condition, and of their power to cure Dyspepsia, Liver Complaint, and Sick Headache. Wm. Tarrant, Alexandria, Va., writes: "Being a victim of that horrible disease, Dyspepsia, I decided to try Ayer's Pills. In a few days my appetite returned, and, by exercising a little care in the selection of my food, I could eat a hearty meal and not feel

DISTRESSED.

I now rejoice in a renovated system, and my health is restored." John Slaubaugh, Eglon, W. Va., writes: "I think very highly of Ayer's Pills, and use no others. They cured me of Dyspepsia." W. E. Quivey, Jackson, Mich., writes: "Ayer's Pills are the best thing I ever found for Sick Headache." M. J. Mead, Sr., Canton, Ind., writes: "Ayer's Pills have afforded me great relief from Liver Complaint, of fifteen years' standing, and from Constipation. I was

TROUBLED

with Dizziness, Indigestion, oppression after eating, and general Nervous Prostration. I now feel like a new man, all owing to a few boxes of Ayer's Pills." John C. Bobenrith, Elgin, Ill., writes: "I was troubled, for some months, with a disordered liver, and began to fear an enlargement. After using only one box of Ayer's Pills I am entirely cured." J. Tabor, M. D., Jefferson, Penn., writes: "I have prescribed

Ayer's Pills

in cases of Dropsy, as well as for many abdominal disorders, and their use has been attended with excellent results."

For sale by all Druggists.

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State the paper in which you saw this advertisement 27-4tf.

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CHICAGO.

Continued from First Page

speech, poetry and song. I knew this man briefly. I am not, I am sorry to say, one of the pioneers in this great spiritual movement, but I am indeed thankful for the privilege of taking up the work that Mr. Partridge laid down; that S. B. Brittan, Dr. Hallock and others, honored now in memory, laid down as they passed on to the higher life.

Friends, this man has left the record of his works in his deeds. Professions are empty of themselves. When the great current of popular thought takes its course many a person is brilliant in exploits, but the reality, the real sterling qualities of the man are always shown when he takes an unpopular course and stands alone in defense of right. This was Charles Partridge's privilege; and though he was met with scoffs and jeers—although an angry mob hooted at him and jeered at the work which he had in hand, let us remember, Mr. Chairman and friends, that mobs serve to break up the fallow ground where the seed is to be planted, and to grow after they have done their work. [Applause.] The great men of this world are the men who have stood alone in the defense of truth and right; the men who have planned in the first position of great enterprises and great works, they are the benefactors of the human race. There are few of them, and when we know one, let us cherish his memory, drop tears of sorrow on his grave, and honor him and honor the work that he did. The man who tunnels the mountain, although it may take years to accomplish the result, has made the great highway for the human family who will come after him.

And so with the pioneers of this great cause; they have laid the foundations of that which is to follow; and it is your privilege and mine to stand upon these foundations which have been so beautifully and carefully laid by those who have gone before us. Truth is eternal; it was the same yesterday, to-day and forever; but to bring that truth out and present it, that is the work which we have in hand; that was the work which our brother undertook to do in the face of a scoffing world. He was one of those men who tore down the scarecrows which were set in the field of popular thought. He tore them down and exposed the emptiness of the images which time and superstition had set up to frighten people from the truth.

Mrs. Nellie J. T. Brigham gave a very beautiful poem which the reporter regrets exceedingly his inability to present.

The interesting exercises closed with the singing, by Mrs. De Weir, of Mr. Partridge's favorite song, "When the mists have cleared away." The entire audience joined in singing the Doxology, and Mrs. Brigham pronounced the benediction.

The Prosecution of Dr. McCoy by the State Board of Health of Missouri.

The Defendant Honorably Acquitted on the Evidence of the Prosecution.

The following decision, by Judge Noonan, in the McCoy case, is calculated to create a breeze in medical circles. Dr. J. C. McCoy was prosecuted by the State Board of Health on the charge of practicing medicine without a license. A motion was made to discharge after the evidence for the State was submitted, and it was sustained. In discharging the defendant the court handed down the following decision:

State of Missouri vs. J. Cresap McCoy; Practicing Medicine without a license.

The present status of the case is this: On cross-examination of the State's only witness, the defendant was proceeding to show that he had "complied" with all that the law required of him, an objection was raised by the State on the ground that section 8 of the act concerning practice of medicine and surgery, gives the board exclusive authority to judge whether the defendant had been guilty of such conduct as warranted it refusing him a license, and that this court was precluded from again going into the subject, but was bound by the decision of the board on the point. Thereupon the court intimated that there was in its mind considerable doubt about the constitutionality of section 8, and this question now comes up.

The entire act, including section 8 is unconstitutional for the following reasons:

1. By the act the medical board is made a court with judicial power to hear and determine causes and render judgment of expulsion against members of the profession.

2. The legislature has no power under the constitution to establish such a court.

3. The said court purports to try citizens and "deprive them of property" without a trial by jury, to which every one is entitled.

First, section 8, together with the other sections, constitutes this medical board a "court." It has been so decided by the Supreme Court in State ex rel. Granville vs. E. H. Gregory et al. In the last part of the opinion (subdivision 4) the court says: "The board in the discharge of duties in reference to the issuance of certificates, is engaged in the performance of those things which essentially partake of a judicial nature, requiring the examination of evidence and passing on its probate force and effect, requiring the exercise of judgment and the employment of discretion. Now while courts on suitable occasions will apply the spur of mandamus to put the discretion of inferior courts in motion, yet, etc., etc."

Hence it is plain that these sections make the State medical board a court, especially does section 8. It provides that licenses may be revoked…….after giving the accused an opportunity to be heard in his defense before the said medical board. That is, the board has a physician brought up on a charge; it swears witnesses; it hears evidence; it renders a judgment and then passes sentence. Like any other court its decisions in any particular way cannot be forced upon it by mandamus; and in short it has all the insignia of courts except a jury. [See Tet. "Hearing." 1 Bour., law dict., 662.]

Second, if it be granted, then, that the board in its exercise of judicial functions is a court, it is in that respect an unconstitutional court.

The constitution, article 6, section 1, provides as follows:

SECTION 1. The judicial power of the State as to matters of law and equity, except as in the constitution otherwise provided, shall be vested in a supreme court, the St. Louis court of appeals, circuit courts, criminal courts, probate courts, county courts and municipal corporation courts. [See Tet. "Judicial Power," 1 Bour., dict., 766.]

Hence it is plain that the legislature in attempting to confer some of the "judicial power of the State" upon a court not mentioned in this section is unconstitutional.

The court of 1865 expressly authorizes the legislature to establish inferior courts. [See Tet. "Judiciary" sect. court, 1865.]

Third, a man has a right to "labor in his vocation to earn an honorable living." This is as much his property as his good name or his pocket-book. Hence it is against our bill of rights to deprive him of it without a trial by jury of his peers. Section 8 gives the board express authority to deprive a citizen of this proprietary right without a trial by jury, and the section is therefore contrary to both spirit and letter of the constitution.

I further hold that the board cannot deprive a citizen of his property; and the right to practice one's profession is property, without proceeding according to that "process of law" recognized by our constitution.

This proceeding goes further, and seeks to fine and imprison defendant. It seeks to bind this court with the finding of the State board, and further asks this court to determine that the board's judgment must be enforced and recognized here.

This I hold cannot be done. The motion to discharge on the State's case will be sustained.

NOONAN, Judge.

Judge Noonan said further: "I might say further the State does not deny that defendant showed his diploma and proved his qualifications, and in so far as he was able complied with all the provisions of the act required of him. The act does not make it a misdemeanor to practice medicine without a license, but only assesses a penalty upon a failure 'to comply with the provisions of the act.' Such acts must be strictly construed, and for the reasons above set forth the jury will be instructed to acquit."

For the Religio-Philosophical Journal.

"Mind-Reading" in Africa.

FROM THE GERMAN BY DR. G. BLOEDE.

The following report from the pen of a well-known German African explorer, Dr. Anton Stecker, may suggest, to Mr. Cumberland and *id omne genus* of tricksters and humbugs, that by looking among the savages of the black continent, they can find superiors in the occult art of "mind reading." They would do well to travel to the Galla tribes in the Kingdom of Schoa, in order to perfect their system and to become real experts in their art, which made them the objects of admiration at the courts of European potentates.

Dr. Anton Stecker, a man of science, relates:

"Having returned at the end of 1882, after the war between Schoa and Todsham, from the southern Galla countries to the camp of the Emperor Joassnes of Abyssinia, I had the good luck to meet the King of Schoa, Melinek, who had come there at the command of the Emperor Joassnes for the purpose of arranging the peace with Todsham.

"King Melinek gave me a very friendly reception this time, trying by all means within his power to make up for the evil he had done to me during that campaign in the Galla countries. I paid him several visits, and at one of them I had an opportunity of hearing wonderful things related about an officer of the king, to whom the faculty was attributed of easily ferreting out thieves, which had procured for him the title of "Liewascha," that is "thief-catcher." The reports I heard seemed so incredible to me that I had looked out with intense curiosity to an occasion for witnessing one of the performances of the Liewascha, in order to expose the frauds which, I was sure, were at the bottom of them. My wish should soon be satisfied. From a tent which was assigned to a part of my servants, a number of garments had been stolen, and disappeared without any trace. A close investigation had failed to discover the thief, and this vexed me the more, as in my opinion one of my own servants must have committed the crime, since I was quite certain that on the day in question no stranger had visited my camp, and during the night no one was allowed to enter the camp grounds. Fortunately I remembered what I had been told about the Liewascha; I therefore paid a visit to the King of Schoa, and told him what had occurred, and asked him to order the Liewascha to assist in finding the culprit. King Melinek eagerly acceded to my request, the more so as a few days ago I had not hesitated to express my incredulity concerning the boasted dexterity of his officer.

"I returned to my camp, and a short time after the Liewascha made his appearance, accompanied by a little Galla boy of about eight years.

"After the exchange of the lengthy phrases and ceremonies of the courtesy usual among the Orientals, I told the thief-catcher what I knew about the robbery, not omitting to flatter him by stating how happy it would make me to become an eye-witness of his wonderful gift. The Liewascha, visibly pleased with my compliments, had now called the robbed servant, questioned him about the theft and had him swear by the Emperor Joassnes that the clothes had really been stolen from him. Then the thief-hunting immediately commenced. First of all, the Liewascha asked for some fresh milk and a waterpipe (Nargileh). As soon as these articles had been furnished, we left the tent. The whole corps of my servants was then summoned together and placed on a carpet spread before the tent, on which I and the Liewascha were sitting, whilst the Galla boy took a position between us opposite to the robbed servant. The Liewascha took the milk, poured it into a larger vessel, drew from a leather-bag two packages and emptied their contents into the milk. It was a pulverized mass, one part black, the other of the color of red cinnabar, both soon dissolving in the milk. Of this mixture one part was poured into a goblet; with the other, however, instead of water, the Nargileh was filled. Then the boy had to be stripped of his clothes, which was done with difficulty, for as I observed, the little Galla trembled all over, and dreadful anxiety was expressed in his face.

"Then one end of the body-girdle of the robbed man was fastened round the left hand of the boy whilst the man kept the loose end, and was commanded not to let it slip. The Liewascha then reached the goblet to the boy and commanded him to empty it at one draught, whilst the robbed one had to hold the head of the boy between his hands. The boy, however, whose features betrayed the greatest fright, refused to drink, and could only be brought to do it by promises. He hastily grasped the goblet, drank the contents at one draught, put the mouth-piece of the Nargileh, handed to him by the Liewascha, into his mouth, drew a few puffs from the pipe, but breathing heavily, he soon threw it away.

"After some convulsive motions of his whole frame, the boy seemed to have fallen asleep. He lay motionless on the floor, his staring eyes closed gradually and the only signs of his being alive were the deep inspirations, which from time to time heaved his chest.

"Suddenly he arose, led by the servant by the body-girdle. With closed eyes he slowly approached the tent from which the clothes had been stolen in the preceding night, and stepped right up to the spot where the robbed servant had slept. Cautiously he pulled out three tent-poles, reached with his hand into the tent as if taking something from it, and softly retracing his steps as if he were carrying some stolen burden. Thus he went about a hundred paces and stopped in front of a rock below by which there was a hole, probably dug out by some beast of prey; then he bent down and acted as if he intended to hide the things stolen in the tent. With a rock lying near by, he then cautiously covered up the hole. Upon this he returned into the tent, lay down and feigned to sleep. After awhile, however, he woke up again, left the tent, and at a distance of about 50 paces from it, he, cowering down, apparently performed the ablutions which, immediately before daybreak are done everywhere in the Orient, and here even by the women. As soon as the Liewascha observed this, he announced that the thief was certainly to be found among my female servants. The boy then crouched into several of the servant's tents, erected in front of my tent, and acted as if he was grinding corn, one of the works which in Abyssinia belong exclusively to the women.

"After having been occupied in this way for a few minutes he went again to the hole above mentioned, acted as if he was taking something from it, and carried it to one of the huts in front of my tent, in order to hide it there. He then made another circuit, taking the direction towards the neighboring camp of a distinguished Abyssinian. There some female servants were just busy with bread-baking. The boy here cowered down again, then sprang suddenly up and apprehended the hand of one of the females who sat opposite to him, gave her three blows in the neck, and in the same moment fell down as in a swoon.

"The Liewascha, glowing with joy, then announced to me that this maid was the thief. She was one of my servants, and indeed at once confessed having committed the theft in the previous night and to have concealed the things in the hole, and then hidden them in daytime in the hut the boy had indicated. The boy, had, therefore, imitated everything which the girl had performed, from the moment of stealing up to her being caught, or as she had at least confessed, he had visited all those places where she had remained some time—in one word he had followed her every step.

"When the boy awoke about two hours after, he seemed to ignore everything that had occurred during the whole time. He only owned to remembering the moment when the milk had been handed to him by the Liewascha.

"The latter then left, congratulated on his success by the whole corps of my servants and a crowd of Abyssinians who had witnessed the event.

"When I visited the King Melinek the next day he had been already apprised of everything, and, of course, received me with triumphant glances. He then narrated to me also that in order to test the infallibility of the Liewascha, he had once himself feigned a theft by stealthily taking a golden necklace from his treasure-chamber, and hiding it in the house of the Queen. The Liewascha was called and made the boy search for the necklace—and lo! it was found in the house of the Queen, but the King—to the greatest delight of the assembled courtiers and the Liewascha—had received three blows as a token that His Majesty himself had been the thief. The King also told me that several times the boy had to run after the thief pretty long distances. At one time he persued a robber for three days, when he caught him with a stolen mule.

"I will repeat, that what I have told here, has been acted under my own eyes, and is not told from hearsay. It appears that not only in our civilized countries, but also on the dark continent, queer enigmas of 'mind-reading' are being propounded."

Doubtless Messrs. Cumberland, Carpenter, Bishop & Co., could learn a good deal from the Abyssinian Liewascha in perfecting their art. Had the reporter been familiar with the phenomena occurring in the presence of spiritual mediums and mesmeric subjects, he would have had less occasion to wonder, and could have made his experience much more fruitful to our knowledge. If he would have taken some pains to ascertain by what means the Galla boy—the principal hero of the story—had been put into the state of clairvoyance which enabled him to discover hidden things, he might have rendered important service to our present knowledge of occult matters. It is particularly to be regretted that a scientific man as Dr. Stecker is, did nothing at all to find out what substances the Liewascha mixed with the milk, and whether these were essential in producing the state of trance in the boy. To Spiritualists who have witnessed the performances of good "personating mediums," the similarity of their condition and actions with those of the Galla boy is evident. Under all circumstances we would recommend to our "mind-readers" to cultivate and perfect their occult science with the view of turning it to the practical use of successful detectives, as is done by their colleagues in Africa.

A STANFORD CHURCH.

Rev. Dr. Newman to be its Pastor—An Establishment From Which Spiritualism will not be Excluded.

[San Francisco (Cal.) Chronicle.]

The devout portion of the people of San Francisco will be surprised—and it is safe to say that to the larger portion the surprise will be an agreeable one, over the announcement that the Rev. Dr. John P. Newman, one of the famous preachers of the Eastern States, is to establish a church in San Francisco, one to be run independent of ecclesiastical control and with an especial view to bringing into the brotherhood of Christ the unregenerate in the lower walks of life. Since the advent in this city of the "Political Parson," as the reverend gentleman was irreverently dubbed at the national capital, it has been known to a select few that one purpose of his visit to this city was to secure a congregation in San Francisco, and that in this effort he would have the cordial support of two of the wealthiest families on the Pacific coast—the Stanfords and the Crockers. Every precaution, however, was taken to keep the intention a profound secret from the general public. A number of the most confidential friends of the Stanfords were approached by a *Chronicle* reporter with a view to obtaining details as to the organization and management of the proposed Newman church, but in every instance profound ignorance was professed. Finally one was found who had information on the subject, coupled with a willingness to impart it.

A RICH BACKING.

"The rumor is on a solid foundation," said the gentleman in question, "and in the course of a very short time, a few months at the furthest, Rev. Dr. Newman will have an independent congregation in San Francisco. It will be entirely non-sectarian and will be conducted under broad and liberal views of Christianity. The patrons of the church will be the wives of Leland Stanford and Charles Crocker, and they have two objects in view: First, both ladies are warm admirers of Dr. Newman and his religious views, and now that he is without a charge are anxious to secure for him pleasant, serviceable and remunerative work for the remainder of his days; second, they are anxious that poor people and people of moderate means in San Francisco shall have an opportunity to become members of a congregation to be presided over by one of the eminent divines of the land, without expense, and consequently all the seats in the new church will be free. The ladies named may have associates in this enterprise, but I am not of that opinion. Their intention is to build, or purchase, an elegant house of worship at some eligible point in the Western Addition, and then pay the entire expenses, including a very handsome salary to the pastor. No expense will be spared to make the church beautiful to the eye and the services will be of the most attractive character. As I said, the congregation will be formed inside of the next few months. While the house of worship is being erected, or sought for, services will be held in some public hall or vacant church. Mrs. Stanford and Mrs. Crocker will have the hearty support of their husbands in this matter, Senator-elect Stanford being especially warm in its favor."

NEWMAN'S BONANZA.

"Parson Newman will undoubtedly have a church in San Francisco," remarked another prominent resident, "and it will be run under the patronage of Mrs. Leland Stanford. It will be organized as an independent, non-sectarian church, but in my opinion it will gradually but steadily develop into a congregation of Spiritualists. Rev. Dr. Newman, while a gifted man and brilliant pulpit orator, is an exceedingly erratic servant of the Lord. He started out as a Methodist preacher, and when General Grant was made President he was pastor of the Metropolitan Church, the leading Methodist congregation in Washington city. Gen. Grant took a great liking for Newman, and created the office of Inspector of Consulates, so that the parson might enjoy himself abroad for a couple of years on a Government missionary trip. A few years ago he assumed charge of the Madison Avenue Congregational Church, one of the wealthiest and most fashionable congregations in New York City. Here he got into hot water with his deacons, and despite the support of his old friend General Grant, had to tender his resignation a few weeks ago—undoubtedly a bitter pill, as his salary, with fees, footed up to $20,000 annually. It is openly charged in New York that the parson is fast drifting into spiritualistic circles, and some of the papers declare that he is already an ardent believer in all the alleged phenomena of spirit mediums. Just here, in my opinion, is the milk of the cocoanut and the explanation of Mrs. Stanford's determination to establish an independent church for Mr. Newman at her individual expense."

A FAITH IN SPIRITUALISM.

"Since the death of her son and only child Mrs. Stanford, according to current reports, has sought consolation through the agency of spirit mediums. It is reported that while in New York, immediately after her return from Europe with the dead body of her son, she was a most generous patron of the mediums, her favorite being the world-famed Slade, who, along with others, is said to have reaped a very rich harvest from the lady's infatuation. Another medium, a lady residing in Brooklyn, who professed to allow the poor mother to converse with her dead son, was most handsomely rewarded for her services; and it is further said that meeting Rev. Dr. Newman at one of these séances and finding him a believer in spiritualistic manifestations, Mr. Stanford persuaded the reverend gentleman to remove to California, promising him a large and remunerative field of labor on the golden shore of the Pacific. I give these published reports for what they are worth; they are certainly plausible. Certain is it, however, that the Rev. Dr. John P. Newman is to have a congregation in San Francisco, and that the entire expenses of the ecclesiastical enterprise are to be liquidated by the wealthiest family on the Pacific coast."

Mesmerism and Revivals.

The Chicago *Herald* says:

The mesmeric power of Mrs. Woodworth, who is conducting the great revival at Hartford City, Ind., is said to be great. Her subjects are not always paralyzed at sight, but frequently go away and find themselves prostrated afterward: The wickedest man in the town entered the meeting the other night for the purpose of breaking it up. As he strode up the aisle cursing in a loud voice, the revivalist fixed her eyes on him and he lost the power of speech for the rest of the evening. One young woman went to an evening service and returned home in a normal condition. The next morning she was found sitting up in bed, cold and stiff, with wide staring eyes and speechless. It took three hours of hard work to bring her out of her trance. Miss Viola McDermot, another young lady, goes off into trances every time she attends the revival, and in spirit visits the eternal world. "I know as well as anybody," she says, "when the trances are coming. My hands get cold and I can feel my arms stiffening. My eyes get hard and the inside of the church room gets smaller. The darkness begins at the outer edges of the room and comes toward me from all sides. Finally the sight is gone and I am in two worlds. I can hear everything that is said here, and there I can see the great white throne." There are many other people in that vicinity similarly affected.

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